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Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Arya Path, Path of the Buddhas of perfection.

—*The Voice of the Silence*

VOLUME XIX

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UNITED LODGE OF THEOSOPHISTS
BANGALORE CITY.

THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—*The Voice of the Silence*

VOL. XIX JANUARY 1948 No. 1

GREAT IDEAS

[George Fox, the Founder of Quakerism, died on the 13th of January 1690. The work done by his Society of Friends has won renown. The spirit of their illustrious Founder influences the Friends to a considerable extent and among the warring sects of Christendom the Society's reputation stands high and let us hope in the new world which is emerging its power for real beneficence will remain untarnished and enhance in radiance. In their Declaration made in 1660 before the Restoration the Quakers stated :—

We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world.

Below we cull a few pregnant thoughts he expressed when the "opening" came to Fox.—ED.]

Every Man was enlightened by the Divine Light of Christ, and I saw it shine through all; and they that believed in it came out of condemnation and came to the Light of Life, and became the Children of it; but they that hated it, and did not believe in it, were condemned by it, though they made a Profession of Christ. This I saw in the pure Openings of the Light without the help of any Man, neither did I then know where to find it in the Scriptures though afterwards, searching the Scriptures, I found it.

I was commanded to turn people to that inward light...by which all might *know* their salvation.

Professional religion "tramples upon" true spiritual life, and "lives upon words," phrases, conventions, systems, it is a profession and not a possession.

We love all men and women, simply as they are men and women and as they are God's workmanship, and so as brethren, for honouring all men is reaching that of God in every man.

Mind that of God within you. Stand for the good of your people. Take off all oppression and set up justice over all.

True civility stands in truth.

I live in the virtue of that life and power that takes away the occasion of all wars.

MODERN KNOWLEDGE AND ANCIENT WISDOM

IGNORANCE AND GLAMOUR OF CIVILISATION

[Below we print the first portion of a chapter from a new book, ready for publication, by our esteemed friend **Shri Krishna Prem** whose series of articles on the *Gita* we had the privilege of introducing through our pages and which were later published in book form. For some time past Krishna Prem has been communing with the Living and Vibrant Stanzas of Dzyan on which H. P. Blavatsky's monumental *Secret Doctrine* is based. This chapter is the Introduction to Krishna Prem's Commentary on the stanzas on which the Second Volume of the Great Book is based *viz.*—Anthropogenesis. The concluding portion will be published next month.—ED.]

In passing to the second set of Stanzas, those which deal with the origin and development of man upon this earth up to the present moment, it is inevitable that the occult teachings should be harder for the ordinary modern man to accept. The first set dealt with the problems of cosmic origination, that is to say with matters so remote that they arouse comparatively little opposition. We are now passing on to what may be termed family matters about which discussion is always liable to be intensely acrimonious. We shall have much to say that seems quite contrary to what modern science teaches and that, too, on subjects upon which modern science considers itself quite qualified to speak. It is unfortunate that it should be so but the plain truth is that the accepted scientific view of human origins is hopelessly at variance with the facts, and therefore, though we shall attempt to point out any points of contact that may be possible we shall proceed upon our own path undaunted even if, instead of the half dozen or so actually known, whole legions of *pithecanthropus erectus* and other varieties of *monstrum horrendum informe* "thick as autumnal leaves that strew the brooks in Vallombrosa" should squeak and gibber in our pathway.

The whole structure of modern so-called science is based on *Avidyā* or Ignorance. No matter to what heights it may raise its ferro-concrete blocks, no matter to what immense distances its chromium-plated turrets may flash in the sunlight, the whole imposing structure is hollow and insecure with the inherent insecurity of a house of cards. It is based on ignorance for it is based exclusively on the sense-perceptions of the ordinary psychically undeveloped man who is—ignorant.

Not one thing can such a man perceive *Yathābhutam*, as it really is.

To every single one of the perceptions which make up his world he either adds something of his own or else takes away something that is there. No hocus-pocus of checking and cross-references, no elaborateness of instrumentation can affect the matter. The entire body of so-called scientific knowledge is based ultimately on the perceptions of men whose ignorance of their own true nature inevitably distorts *every single perception* within their field of vision. On such a foundation of error what knowledge can be built? That is why the Teachers have always proclaimed that the world of common sense, however its hollow pillars may be 'grouted' by modern science, is "a ball of foam, a bubble, a desert mirage, a plantain trunk, a *Māyā* or magic show."[1]

It may be replied that this is all very well but, even admitting the unsatisfactory nature of modern knowledge, it is the best that is available and beggars must not be choosers. To this it is replied that it is not the best that is available and that we are not necessarily beggars. There are, even today, Those who are not ignorant of or at war with their own inner nature, whose outer nature is therefore not unbalanced and whose perceptions are therefore undistorted. It is upon *their* perceptions that the true or hidden science is built. There is also a Way that leads to such a state of inner balance and wisdom. There are also those who have travelled varying distances along that Way and whose perceptions, however, far short of the final truth, are yet far truer than anything available to the ordinary psychically unharmonised man, however, intellectually 'scientific.'

During a time of war all knowledge is prostituted to the service of the warring powers. That which can help us against our enemies is useful—all else is useless and to be ignored as far as possible. Truth is subject to the necessities of propaganda which fill the air to such an extent that universal scepticism is the only possible result. Under such conditions how can knowledge or wisdom flourish? But just that is the condition of the ordinary man and, for reasons clear to a psychologist but which we need not go into here, above all to the scientist. He is engaged in war, in that most bitter of all wars, civil war in fact. He is at war with his own inner nature, with all that in himself which, denied access to the daylight of life, by the one-sidedness of the conscious attitude of mind, remains underground, revengeful and implacable, the dark dragon moon of sorcery which from its hidden caves sends forth illusions to strew our path and in a thousand ways brings all our plans to naught.

Only he who has dared to enter that dark cave, who has fought with and drunk the blood of the dragon, can stand erect crowned with the

[1] The Buddha, quoted by Nagarjuna. The trunk of the plantain or banana tree is composed of thin papery sheets with absolutely no central core.

full-moon of wisdom and only he can gaze in all directions with the clear, far-shining, all-revealing Eye of Truth. For Him and of Him is wisdom: all else is ignorance and folly. Therefore let us commence by saluting the Wisdom shining in His eyes with the ancient mantra of the Buddhists:—

> Arrived, arrived, arrived at the Other Shore,
> Utterly established on that Other Shore,
> O Wisdom, salutation !

One further question will still perhaps be raised. Granting that by achieving a state of psychic unity and balance (which we can only suppose is what underlies all your dragon rhetoric), granting that by such achievement our perception of the outer world would be a truer one than it is at present, how would it give us knowledge of a past that is far removed from the perceptions even of your moon-crowned hero? In short, how can we expect to gain true and direct knowledge of events that happened so long ago that they can never be objects of perception to anyone now? To this we can only answer in the words of Browning's Rabbi: "Fool, all that is at all, lasts ever past recall." Where do the modern scientists gain their so-called knowledge of the past? Where but from the two receptacles of all that is or ever has been—the Heavens above us and the Earth beneath. On the broad, shining forehead of the Heavens as well as in the dark bosom of the Earth are traced the images of all that ever has been and, indeed, of all that ever will be. They are the mighty universal Parents and from their Divine memory not one image of all those that have made up the lives of their children can pass away. Not one sparrow, as Christ taught, falls to the ground without the witnessing consciousness of the Heavens nor, we may add, without being received into the heart of the Earth Mother on whose breast it falls.

Assuredly it is not the 'record of the rocks' about which scientists talk so much nor yet the movements of the heavens about which they know so little with which the hidden teachings have any quarrel but only with the purblind and bewitched eyes of those who excavate the former and contemplate the latter. As long as the *observers* are bewitched so long will the observations be a tissue of illusion.

There will of course be those who will point triumphantly to the mechanical achievements of the age, the automatic electric tea-kettles and what not, and ask if such achievements could spring from illusion. Yes, it is just *such* achievements that do spring from illusions but we have no quarrel with those who are content to revel in them. They are entirely welcome to go on sipping their synthetic scientific tea out of their grainless bakelite cups, listening to wireless talks which flatter their marvellous intelligences until they are weary of the sheer hideous sterility of the whole performance, or, what is more likely, until the

great daemons of destruction who are being invoked by such a one-sided construction in the heart of life arise and shatter the whole structure to pieces so as to give place to a more harmonious one.

We know that such things must needs be and can only wait in patience till the slow starry cycles make it possible once more for men to live in houses instead of in sterile 'flats,' to worship in the temples of the Gods instead of in the sordid office 'blocks' of the present age.

It is time, however, to return to the hidden teachings concerning the origin of man. That Teaching is, as we have said, written in living images of light upon the out-spread forehead of the Heavens above. It is also carefully preserved, layer upon layer, in the secret libraries of the Earth beneath our feet. But neither of these records is sufficient by itself. It is as though every being at its death were divided into a front and a back, the former soaring to the sky, the latter sinking to rest in earth. Only when the two sides are re-united can that being be seen as a reality. In truth there is no 'as though' about it but plain fact.

> My life-breath to the Deathless Winds (of Heaven),
> My body ends in Ashes (*i. e.* Earth).[1]

The same truth is found in the Taoist teaching that each man has two 'souls' or psychic principles, the *shên* or expansive spirit of light and the dark contractive *kuei* which returns to earth.

But not in polarised isolation can the Real exist. Neither front nor back is the man himself and both must be re-united if we would know him "in his habit as he lived." He whose eyes are fixed exclusively upon the Stars above breaks his toes upon the stones of earth or falls into a pit; while he whose eyes are fixed upon the earth loses the guidance that he might have had and all the light of life. It is only he who knows the Heavens of *Vidyā* and the Earth of *Avidyā* "both together" of whom it is said that "by the knowledge of *Avidyā* crossing beyond death, by the knowledge of *Vidyā* he attains Immortality."[2]

Hence it is not enough to talk as have some of reading 'the *Ákāshik* records,' though those records undoubtedly exist and not all the empty vapourings of charlatans and dupes can affect their eternal truth. They are true with the utter truth of the constellations whose shining Wheel turns daily on the pivot of the Pole. But that Wheel, like lesser ones, is supported on an axis, the great World Axis, or Meru whose summit is that Star but whose other end is rooted deeply in the Navel of the Earth. At one end of this mighty Axis is the Wheel of Heaven, turning forever sun-wise in majestic light-filled movement. At the other end is the dark anti-sunwise motion

[1] *Ishopanishad* 17
[2] *Ishopanishad* 11

of the Wheel of Earth, while from the union of these two opposite rotations the universal Chariot of Becoming rolls on its cyclic path. This is the *vaṭṭa* and *vivaṭṭa*[1] of the Buddhists, the rolling outwards and rolling back, which two are simultaneous and forever linked together by the Universal Axis. There are those who imagine that these two 'rollings' occupy successive periods of time. That first there is a great unrolling or evolution of the cosmos followed many æons after by the withdrawal, devolution or rolling up. Those who think thus, however, are deluded, and, caught like grain between the opposite revolving millstones of *karma*, are ground to powder. The true vision was that of the Buddhist Arhat Migajāla who exclaimed: "Well taught has it been by Him, the All-Seeing Buddha, Kinsman of the Sun, (the Eightfold Aryan Path), through which all bonds are left behind, all rollings (*vaṭṭan*) whatsoever destroyed."[2] The Aryan Path here referred to is the famous Middle Path, the Path between the two Extremes and, from the particular point of view set forth above, it is the mystic Axis of the World. He who bestrides the Centre is beyond all sorrow for ever. "High peace it brings and bliss lies at the end."

Thus it is not sufficient to read the 'ākāshik' records unless they are combined with the reading of what we will term the Earth Memory as well. Referring once again to the *Ishopanishad* we can say: "Into blind darkness enter those who are devoted to *Avidyā* (the Earth Memory) alone but into an even greater darkness as it were, fall those who are solely devoted to *Vidyā*," which latter we can here equate with those who attempt to read the Heavens alone. This saying, which has been a stumbling block to many, and, in fact to all advocates of a one-sided spirituality, is profoundly true. One-sided, and therefore distorted, study of the earth on which we dwell leads to the darkness of materialism as it has done in the case of our scientists, but it is no less true that one-sided devotion to the spiritual leads to an enslavement to earth which is, "as it were," even worse because unconscious. The Web of Life is a mingled tissue as we have seen in the first set of Stanzas (III. 10), a tissue woven of gold and silver thread or, if the phrase be preferred, of the polar opposites, Spirit and Matter. If one half, the Lunar or Silver one in this case, be ignored, it undergoes a sinister change, and, taking on the form of the dark Moon of sorcery, it pierces our back with its malignant arrows, hunts us with fierce dogs and thwarts our every effort. We cannot see those dogs, those arrows nor that

[1] Sanskrit *varta* or rolling and *vivarta* or unrolling. The Pali Netti-pakarana defines: *vattan sansaro, vivattan nibbanan i.e.* the rolling out is the world and the rolling back is Nirvana. Both movements however are on one axis: "There is no difference at all between *Nirvana* and *Sansara* (the World) no difference at all." *Nagarjuna.*

[2] *Theragatha.* 217

darkly blinding Moon; hence our darkness is said to be even worse than that of the materialists.

The Ākāshik records are there, their gleaming images are the record of the past, or at least of one half of it, and they can become visible to the subtle inner eyes of the man who desires strongly enough to read them and who devotes himself utterly to the task. They can be read and yet, like that famous "little book" of the Revelations that was "sweet in the mouth but bitter in the belly," they are a source of little but sorrow to their devotee. Forgetting, or perhaps never realising, that they are but half-things, mere gleaming shadows, disembodied spirits which, like all such, are subject to the wand of the great Enchanter, Desire, the clairvoyant loses himself in their heaven of bright shapes and brings back to earth naught but dust and ashes. Never yet has any unmixed good come from clairvoyance nor by it has any unmixed truth been revealed. [1]

At risk of being thought dogmatic and also of being misunderstood we will say boldly that not one iota of the sacred Inner Teachings has been based upon what is known as clairvoyance though many truths, gained otherwise, have taken advantage of clairvoyance to robe or veil themselves for average human sight. If H. P. B. herself be quoted as an example we will say that it should not be forgotten that the title "Isis Unveiled" was not her choice but that of a perhaps unwise publisher. *Her* title for the book was *The Veil of Isis* which is exactly what it was, the glittering starry veil which indicates the presence of, yet hides, the sacred body of the Truth. As the old inscriptions truly stated: "no mortal has ever yet raised that Veil;" no, nor ever will. [2] In Eliphas Levi's pregnant phrase, "all revealing is reveiling." Truly no mortal may look upon Isis in her nakedness and live: let him who seeks to tread this Path take note of this. Before his heart pronounces the fatal words 'I seek' let him realise that though *he* may seek, an Other will find and that the Gateway through which he must pass is the Gate of Death.

KRISHNA PREM

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[1] Of H. P. B.'s Footnote 18 to *The Voice of the Silence*. "It is the great 'Astral Serpent' of Eliphas Levi. No blossom plucked in those regions has ever yet been brought down to earth without its serpent coiled around the stem. It is the world of *The Great Illusion*." It is true that H. P. B. is here speaking of the Astral Light which is, as she often stated, only the lowest level or correlate of the true *Akasha*, But the principle is the same and in point of fact none but he who bestrides the Middle Path can ever soar so high as the true *Akasha*. The clairvoyant's *Akasha* will *in fact* be the Astral Light and nothing more.

[2] We often read nowadays of the New Age and of how things formerly whispered in secret may now be openly proclaimed. Let not modern vanity be flattered by that. If certain things held secret in former ages may now be proclaimed from the housetops it is because in those former ages they would have been, at least, partially understood by those who heard them whereas now they will not be understood at all. In some periods truth is covered with a veil of darkness, at others with a veil of light. The latter is the more impenetrable of the two.

ARABIC CULTURE

WHAT CAN IT CONTRIBUTE TO THE NEW WORLD ORDER?

[**Dr. Margaret Smith** needs no introduction to our readers. Her excellent studies on Arabic Mystics and kindred subjects which appeared in our earlier volumes have won deserved appreciation. In this article she brings together a few sparkling gems from Arabic mines to enrich the present-day world impoverished as it is by lust and anger and greed which make up the soul of war.—ED.]

Arabic culture contains elements from the Hellenic, Christian and Jewish civilisations, as well as from Islam, and can therefore bring something to the West, with which it has something in common, as well as to the East. Islam, the faith of most of the Arabic-speaking peoples, is itself a relation of Christianity and Judaism. This Arab world, through the centuries, has been, in some sense, a whole, speaking the same language, and in many ways, following the same type of life. The Arabic-speaking peoples are now accepting elements of Western culture, but adopting only what they need to protect and enrich their own. They are concerned, not only with national progress, but also with making an intellectual and spiritual contribution as well, which is of great importance to the world at present. Arabic culture had a great influence upon the life and thought of the world in medieval times and now the Arabic-speaking peoples are realising the inspiration of the literature of their past and the splendid heritage it has left to them. This includes Christian and Judæo-Arabic literature as well as Islamic, but the Islamic has the widest influence.

Arabic is one of the greatest of living languages, living not only in its influence on men's minds, but also in its vigorous expression and in its capacity to express the ideas of succeeding ages. It is spoken in many countries in which there is at present a renaissance of learning, with presses bringing out reprints of the great works of the past, a literature which has had a continuous existence for thirteen centuries and has made a contribution to almost every subject of human thought and learning. There is also much modern production. Arabic culture can therefore make a great contribution to the construction of a new world order through the civilising influence of Arabic literature. Arabic-speaking peoples have generally upheld the ideal of an organised human society, and a definite system of law, which affects all activities. They have also taken a serious view of life and, above all, have been known for their dependence upon God and a

sense of the Divine Presence, which affects all the acts of their daily life and is a source of strength in trial and of courage in life and death, since all that happens is accepted as the Will of God.

In the disordered world of today, with its political disturbances and urgent economic needs and, most of all, its spiritual and mental sickness, which is combined with a widespread indifference to the claims of religion, such a culture has surely a great contribution to make.

Arabic culture can make its most needed contribution to reconstruction through its religious literature and chiefly through the writings of the Ṣūfīs, who, though they had their rise in Islam and were always closely associated with it, used elements from Christianity and Neo-Platonism in their teaching. Ṣūfism seeks a direct, personal, experience of God; renunciation of the self and the turning of the face to God, is the beginning of the Way, which will end in spiritual perfection and the life in God, which means a life of service to one's fellow-men. It is to be noted that Ṣūfism seeks not so much to convert those of other faiths, as to try to understand what special aspect of Truth each creed represents. It means a spirit of tolerance and mutual understanding, in which men can learn to know and like each other better, and this spirit is much needed today.

Rābi'a al-'Adawiyya, a very early Ṣūfī (died A. D. 801), said: "The fruit of Wisdom is to turn one's face toward God," and another, Fuḍayl b. 'Iyāḍ (died A. D. 803) is reported to have said: "All things fear him, who fears God, while he who fears anything else than God, is in fear of all things." Of the beginning of the progress towards God al-Sarrāj (died A.D. 988) writes:—

Renunciation is the basis of all spiritual progress and is the first step on the way for those who set their faces towards God, who seek to consecrate themselves to His service alone, to carry out His Will and to trust completely in Him—the love of this world leads to all sin and the renunciation thereof leads to all good deeds and to obedience to the Will of God.

A group of thinkers who lived at Basra, the *Ikhwān al-Ṣafā*, whose central doctrine was that of the divine origin of the soul and its return to God, about A.D. 970, published their *Rasā'il*, which aimed at reconciling Ṣūfism and Christianity. They taught that our true essence is the soul, and our aim should be to be devoted, with Christ, to the law of Love. They carried their universality very far in writing:—

The ideal and morally perfect man should be of East-Persian descent, Arabic in faith, educated in 'Irāq, a Hebrew in wisdom, a disciple of Christ in conduct, as devoted as a Syrian monk, a Greek in love of science, an Indian in the interpretation of all mysteries, but, lastly and above all, a Ṣūfī in his whole spiritual life.

This teaches a spirit of universal tolerance which could do much good in the world today.

Of the relationship of the human soul to God, which enables it to draw near to Him, Ibn Sīnā, known as Avicenna (died A. D. 1037) teaches that there is a real affinity between God and the human soul and the soul is conscious of this, and therefore seeks God by Prayer. The object of Prayer, says Ibn Sīnā, is to seek to become like God and if the soul does not seek perfection, the cause lies in itself. The saint who has attained spiritual perfection and is living the life in God, is always mindful of his fellow-creatures, for he takes a fresh interest in the world and is able to feel divine compassion towards all God's creation.

Among the most widely read of Arabic authors at the present time is al-Ghazālī, who died in A.D. 1111. He was a man of great intellectual power, inspired with a passion for truth, a man wise, tolerant and charitable, and a lover of his fellow-men. He lived a life devoted at first to academic learning, but his studies left him completely dissatisfied, until he came into contact with Ṣūfism. He gave up his work and sought more knowledge, travelling through Syria, Palestine and Egypt for ten years, during which time he wrote works which offer inspiration and an object-lesson in personal religion, not only to his co-religionists, but to the holders of other faiths as well. He taught the value of sociability : from contact with others, he held, is learnt courtesy and understanding and the meaning of the good life in relation to God and one's fellows. He advocated travel as a means of increasing knowledge : "Flowing water is good," he said, "but stagnant water loses its goodness." He says elsewhere :—

True Happiness and everything else which is worth while, when your ship is wrecked, consists in two things, one of which is peace of mind, with the heart's freedom from all save God, and the other is the filling of the heart thus freed, with the knowledge of God Most Glorious, for it was to this end that all things were created. The result of combining these two things is a fine personality.

And a fine personality can make its influence for good felt in the world. He expresses this view also in verse :—

Once I had been a slave : Lust was my master
Lust then became my servant : I was free.
Leaving the haunts of men, I sought Thy Presence
Lonely, I found in Thee my company.
Not in the market-place is found the treasure,
Nor by the ignorant, who know not Thee,
Who taunt me, thinking that my search is folly,
But at the last Thou wilt be found with me.

Man needs to rise to a new vision of his origin, whence he came and wither he is going, so as to contribute to the world the spiritual conception which it has lost.

In discussing the comparative values of different kinds of knowledge, al-Ghazālī points out that the results to be obtained from knowledge are what matter, and therefore a knowledge of religion, that is, the way to God, is of infinitely greater

value than a knowledge of, *e.g.*, medicine, for the fruit of the latter is temporal life and the fruit of the former is life everlasting. Al-Ghazālī has left us a morning prayer which shews his sense of the nearness of God :—

Praise be to God, Who hath brought us back to life from death (*i.e.*, from sleep). O Lord, I ask Thee that Thou wilt lead me into all good and that Thou wilt protect me from evil.... Through Thee, O Lord, do we arise in the morning and through Thee do we come to eventide. Through Thee we live and through Thee we die and unto Thee do we return.

Again he writes :—

Know that your Companion, who never forsakes you, whether you are at home or abroad, asleep or awake, in life or in death, is your Lord and Master, your Protector and your Creator, and whenever you remember Him, He is there beside you....If you but knew Him in truth, you would take Him as your Friend....Do not fail to set apart time both day and night, in which you may commune with your Lord and enjoy His presence in inward converse with Him and may know what it means to have continual fellowship with God.

Religion, it has been said, is positive science, and al-Ghazālī gave his greatest work a fitting name, *Iḥyā 'Ulūm al-Dīn* (Revivification of the Sciences of Religion), and in this he demonstrates that knowledge of God is not for one class of men but concerns all and may be attained by all. In it he sets forth systematically the way of Ṣūf sm. This, he felt, was the right way not only to attain fellowship with God, but also, and as a necessary consequence, fellowship with man and service to him. The mystic revelations which came to him through opening his heart to the Divine indwelling were given to inspire him to a higher service of humanity. He said :—

To be a Ṣūfī, means abiding continuously in God and living at peace with men: whoever deals rightly with men, treating them with unfailing kindness, is a Ṣūfī. The right attitude to your fellow-men is not to lay burdens upon them according to your own wishes, but rather to burden yourself according to their wishes....Treat others as you would wish them to treat you, for the faith of God's servant is not made perfect, unless he desires for others what he desires for himself.

Teaching of this kind, if accepted by the modern world, would make war impossible.

Al-Ghazālī held, as indeed all mystic writers have held, that the progress of the spirit of man depends on his relation to Reality, that is, to God. He says that "the heart is sick" if it cannot accomplish the work for which it was created, knowledge and wisdom and the love of God and His service and delight in the thought of Him and the preference of that over every other object of desire. God reveals Himself in inner experience and in outward signs. Al-Ghazālī claims that man has only to look about him to see that God is shewn forth in His universe :—

All that we perceive by our senses, outward and inward, bears irrefutable witness to the existence of God and His power and His knowledge and His other attributes, the stone and the clod, plant and tree and living creatures, earth and star, land and sea, fire and air, substance and accident. In truth, we ourselves are the chief witness to Him...but as the bat sees only at night, when the light is veiled by the darkness, and cannot see in the day-time because of the weakness of its sight, which is dazzled by the full light of the sun, so the human mind is too weak to behold the full glory of the Divine Majesty.

The true happiness of everything, says al-Ghazālī, is the attainment of the perfection belonging to it and this is attained for the soul by bringing the mind and will into conformity with the Will of God, and al-Ghazālī has left a beautiful prayer which shews what he understands by this perfection :—

We ask God the All-Great to set us among those whom He has chosen to be His own, those whom He has guided to the truth and directed along the path, whom He has inspired to remember Him, so that they are always mindful of Him, those whom He has kept from the evils of the flesh, so they choose Him above all others, those whom He has devoted to Himself, so that they worship none but Him.

This perfection, he says, is shewn in fellowship with men and love to them, in compassion for all and the willingness to fight, for them and with them, against the forces of evil in the world. The one who has reached perfection is the saint and al-Ghazālī says that the saint's eyes are open, so that he sees clearly and needs none to lead him, but it is his business to lead the blind and those weak in sight, for his relation to the weaker brethren is that of one who walks on water to those who walk on land. Some may learn to swim, but to walk on the water is only given to those who have reached spiritual perfection. It is the glory of the saint to spend himself for those in need.

Al-Ghazālī, who himself owed much to Christianity and the West, gave back much that was inspiring to the West as well as to the East, to Christian mystics as well as to succeeding Ṣūfīs, and in his teaching he has much to give to the present world, with its loss of faith in God and its hopelessness in face of the problems of life. Only by spiritual regeneration can the world find any hope of permanent reconstruction.

MARGARET SMITH

CIVIL LIBERTIES

[**Roger N. Baldwin,** Director of the American Civil Liberties Union, was associated with James Weldon Johnson as trustee of the American Fund for Public Service. In this article he draws a very hopeful prospect for the noble cause of liberty for the individual and the State. The world is fast dividing itself between those who uphold the ideal of Liberty, but who still are weak in the application of its principles, and those like the Soviet Union who "do not recognise civil liberties except as weapons of propaganda for their side."—ED.]

Almost anybody anywhere in the world would agree to the principles we call "civil liberties" once they were clearly explained. They represent such common desires that they meet almost instant acceptance. The right to speak one's mind freely, to associate with others in any enterprise, to read, write and publish on public questions, to listen to any radio programme, to see any motion picture, to travel without restriction and to be protected from arbitrary interference with what one desires to do without violating the rights of others,—all these are such universal desires of all men and women that they hardly need justification.

But "civil liberties" as governmental guarantees of these desires are among the most highly controversial issues in the world. Hardly any government exists, even the most democratic, which does not curb these rights in some way. Censorship of printed matter, radio and movies to protect public "morals" or to control "subversive political activities" marks every country in the world in some degree. Bitter debates as to their justification take place in legislatures; frequent court cases based on resisting the controls attest to their conflict with what people regard as their rights. Speech and publication on public questions is limited in many democracies by penalties on advocating unlawful means of change in political or economic institutions, or by the laws of libel. The right of association is limited by bans on "Fascist" organizations or on Communists or by restraints on trade unions. Travel is regulated by passports and visas, often arbitrarily denied because of political views. The rights of persons arrested for offences are so uncertain even in the most democratic countries that the courts are filled with cases on appeal challenging one or another denial of those rights.

If all this is true of democratic countries, it is of course perfectly obvious in dictatorships. No civil liberties can exist in a single-party State where the right of political opposition is denied, though Fascist and Communist States both profess that they have suppressed exploitation by private capitalists and created most modern forms of communal,

not individual, liberty. The Communist contention that Russia presents a superior form of democracy to the Western world is honest enough in regarding as democratic the complete State control of the economy for the welfare of the people. But its rejection of democracy as a process of change by free popular choice of the governing classes should deny the Communists any recognition of their right to the word. Economic liberty, which Communist States claim to have achieved, is impossible without political liberty, for the right to change the governing class is denied.

We may therefore consider civil liberties as part of the organization of democracy, and the essential part. For, without freedom of speech, press and organization, no democracy exists. Other rights are important but secondary to the power of the sovereign people to change their governments. Freedom from racial and religious discrimination, equality of the sexes before the law, access to public education for all—these and other liberties, essential as they are, follow the primary right of the people to control their government. Many democracies long denied these secondary rights, and some still do deny them. But with the essential civil liberties as tools they can gain them.

We live in an era when democracy is struggling to expand. It is the form of actual government in only a minority of the seventy-five nations of the world. The rest are dictatorships, colonial countries under alien rule, militarily occupied countries or democracies only in name. The expansion of democracy is based on the rise in the last half century of vast popular movements demanding a share in control of governments. The most powerful of them politically is the trade union movement, represented by an increasing number of Labour and Socialist governments. Less powerful but quite as significant in the history of human emancipation is the movement for the equality of women with men before the law.

More far-reaching than either in the reorganization of the world's economics is the rise of the colonial peoples to the full stature of nationhood. *The era of Western imperialism is going forever, and with it the most brutal and sweeping denials of civil liberties in history.* No record, not even that of the existing Communist dictatorships, equals the suppression which accompanied for several centuries the rule of the European nations over Asiatic and African subject peoples. And that suppression was dictated, paradoxically, chiefly by nations which professed democracy and practised it, but only at home—England, France, Belgium and Holland.

Even the United States, not to any such extent a colonial power, has been guilty of the same hypocrisy in governing some of its island possessions in the Pacific and the Caribbean. The dual standard arises from the concept of white men's

superiority, based on the power of exploitation. What is good for white people, that concept holds, cannot be applied to inferior darker races, especially when profits are assured by holding them down. It must be confessed by an American that such an attitude still marks our treatment of Negroes in the Southern States, a survival of the subjection of slaves. Our sole comfort is to be found in our tendencies to do better and to acknowledge our sins.

These and other impulses to an expanding democracy find voice in the principles laid down in the United Charter. It is far in advance of any international declarations ever made in its recognition of the principles of civil liberty as applied to racial equality, minority rights, equality of the sexes and human freedoms generally. But when it comes to applying these principles vast obstacles arise. The first and most difficult is that the United Nations cannot interfere in the domestic affairs of member States—though, it is encouraging to note, that limitation appears to have been breached in the case of India's successful complaint against South Africa's violation of treaty rights in its treatment of the Indian minority. Where other States can establish a claim to interference in behalf of their nationals residing abroad, the obstacle may be further overcome. It is at least the one hopeful precedent to date.

But what cannot be done by intervention in the internal affairs of States may be accomplished by conventions between them. The Commission on Human Rights, tackling the immense problems of international freedom of communication by press, radio and motion-pictures, is proposing an international agreement which those nations will sign who wish to adopt the recommended practices. Thus a beginning can be made toward overcoming censorships, restrictive taxation, bans on radio reception and bars to the free travel of journalists and newsreel men. An international conference to consider these and other aspects of freedom of communication is now set for Geneva in March of 1948, the first such attempt in history to organize internationally the basic civil liberties of expression in all media.

This is, in my opinion, by far the most useful and promising approach to freedom of speech and of the press. Any agreements reached for international freedom are bound to have internal effects in all signatory countries. It would be impossible, for example, for the United States to adhere to such a convention and to continue our present restrictions on the importation of motion-pictures and our censorship of foreign literature. Abolition of international censorships would necessarily result in abolishing domestic censorships, which the United States, like most other countries, exercises over printed matter in the mails and, through a number of State boards of motion-picture censors, over films.

But demands for even larger international recognition of human rights than communications have pushed the Human Rights Commission to the formulation of an all-inclusive international Bill of Rights, which is still in the early stages of discussion. The preliminary drafts cover all conceivable rights: those of speech, press and association, equality of the sexes and of races and religions before the law, guarantees of fair trials, freedom from arbitrary power, and the social and economic rights of work, social insurance, leisure and education. So ambitious an undertaking may seem visionary in the present state of the world, but it indicates a universal desire to put before the nations a set of obligations toward which all governments should work. The International Labour Office over the years has succeeded, without compulsions of any sort, in winning recognition of fair labour standards, despite the failure of many countries to adopt these in law. By the pressure of public opinion, international conventions and the possible expansion of the jurisdiction of the International Court of Justice, the world may increasingly be brought to greater uniformity in adopting the guarantees of civil liberty inherent in the desires of all peoples everywhere.

What I have said of the major projects of the United Nations for civil liberties also applies to the work of the Commissions on the Status of Women, to the Trusteeship Council and to UNESCO (the United Nations Educational, Scientific and Cultural Organization). Slowly and painfully the nations are at work, for the first time in all history, at charting a course toward universal freedom. The attempts and concepts at any rate are far in advance of anything ever tackled by the old League of Nations.

It is evident, of course, that the road to any such goal is blocked at present by the sharply differing ideas of freedom entertained by the so-called Western nations and those led by the Soviet Union. Reconciliation of those ideas appears at present impossible, even in the most elementary areas, such as that of freedom to gather and transmit news anywhere in the world. The Soviet concept of control of information in the interest of national policy clashes with the Western concept of freedom of all agencies to gather and disseminate news on any basis—on the basis of private profit, prejudice and political interest as well as of impartial service to the truth. Since *the Soviet Union and its satellites, as well as the Communists throughout the world, do not recognize civil liberties except as weapons of propaganda for their side,* reconciliation with the democratic world upon this issue would appear to be highly improbable.

I am not among those who consider attempts at reconciliation by compromise now desirable. Without Russia and its friends, the democratic world can go ahead with setting

its own house in order. We are far from practising what we profess. If we can gain an appreciable measure of unity on civil liberties outside the Soviet area, we can lay the foundations for a world democratic order which will not only successfully resist Soviet expansion, but ultimately undermine it and force the Soviet Union and its friends in.

This is manifestly a large order. It requires not only the abandonment of the dangerous tendencies of democratic countries to support the economic privileges of the propertied classes and to thwart the rise of labour to power but also popular forces committed to socialism or at least to a programme of nationalization and a managed economy. There is some evidence that, however painful the process, the democracies are learning that capitalism and democracy are not synonymous. They have learned that imperialism and democracy cannot be reconciled. They have learned that democracy demands that women shall have full equality before the law. They have conceded political and economic power to the trade unions. The democracies may yet be detached from their historic bondage to the propertied classes, not by grace of principle but by the force of popular pressures.

Civil liberties as the means for effecting change by democratic means have a primary claim on the concept of creating a united world. It cannot be united by dictatorship. We confront either war between the two worlds now facing each other or the ultimate triumph of the democratic world. *I have every confidence that the world of Soviet and Communist concepts of "progress by dictatorship" will yield, and without war, once we on the democratic side have proved our capacity to live up in fact to our faith.* It is only our failures that make Communist expansion possible. But we will not fail if the popular forces, now building greater power in most of the democracies, succeed in overcoming the resistance of the guardians of property and privilege. The basic struggle today for civil liberty is not therefore between the democracies and Communism but within the democracies themselves, between reaction and popular power.

In India, as in the United States and elsewhere, the issue is the same. It differs only in the degree of strength of the forces on the two sides. But a long view of history leaves little doubt of the ultimate universal victory of the vast popular battalions of freedom.

ROGER N. BALDWIN

SOCIALISM COME TRUE

[Today, when some form of socialism is obviously the next step, economically, this account of the practical systems of socialism worked out by Jewish agriculturists in Palestine should be of general interest. It is written by **Dr. Anita Kashyap,** of German Jewish origin but an Indian by marriage. Dr. Kashyap, who holds the Doctor of Laws degree of Heidelberg University, has been working with her pen and over the radio to help to bring about an understanding between East and West.—ED.]

It is often not realised that Russia is not the only country in which the socialistic experiment has been carried out, but that there is another country where pure socialistic communities exist and flourish: This is Palestine.

These days, the name of Palestine is associated with political unrest, with terrorism and suppression, with seemingly irreconcilable arguments about its future destiny. It is often forgotten that whatever its ultimate political fate may be, Palestine has already created something which may well serve as an example to other countries; *viz.*, the kind of life which exists in the agricultural settlements in Palestine in which more than a quarter of the Jewish population lives. To anybody in India concerned with or interested in the problem of rural reconstruction and the regeneration of village life the socialist experiment carried out in the Jewish settlements in Palestine should be of particular interest.

There are two kinds of settlements there: the Kwutza or Communal Settlement and the Moshav or Smallholders' Settlement. Both are founded on co-operation.

In the Kwutza, co-operation takes the form of complete sharing. All land and all property are common. No man or woman owns anything. No pay is given for work but each settler gets all his requirements provided, such as food, clothes and housing. The leading principle in the Kwutza is that no hired labour may be used. The settlers do all work, even the most menial, themselves.

Every Kwutza has two buildings which stand out from all the others; They are the large Dining-Hall and the Children's House. All settlers and adult members of the community take their meals together in the common dining-hall. Here is also the social centre of the community, where all meetings take place and where frequent lectures and concerts are arranged. All settlers are allotted certain living and sleeping quarters in the communal houses. Married couples get a room to them selves. All children of the village live together in the Children's House and are brought up by members

of the community specially qualified for this job. Their upbringing is the concern of the whole community and all settlers together decide about details of their education etc. Though the children eat and sleep apart from their parents they spend the evenings, the Sabbath and the holidays with them. This system of communal education has proved very successful. The children's affection for the parents and the parents' care and concern for the children is as great as in any family living in an individualistic style. But this system leaves the women free to share in the hard farm work of their husbands without having to worry about children and household. Moreover, the children get a more careful upbringing and better education than an ordinary farm family living on its own can possibly afford.

The Kwutza is a democratic society. All members are on a footing of complete equality, no matter what kind of work each may be doing. One may be the Secretary of the Kwutza and do the most responsible work or he may have to clean the floors or wash dishes, and have the same rights and enjoy the same privileges. The supreme governing body of the Kwutza is the General Meeting of the members. While the settlement is still small the General Meeting decides all questions. After the settlement has grown, and often counts several hundred members, a special Committee is elected—usually for one year—which is entrusted with carrying out the business affairs of the village.

The most important task of this committee is the allocation of work. Every evening a notice is posted in the dining-hall informing the members of the work each of them is due to carry out the next day. Naturally the committee tries to allocate to each member the work he prefers and in which he is expert, but the consideration of the village as a whole always comes first.

No money passes in the village as there is no need for it. Only when one goes on a holiday—and each member gets a fortnight's holiday annually—is he given a sum in cash according to his probable requirements outside the village. The Kwutza itself of course conducts business relations, sending its produce to market and buying the requirements which it cannot produce itself, but inside the village there is no money used.

The second type of agricultural settlement is the Moshav. Here the land does not belong to the village as a whole but is given on hereditary lease to the individual settler, who cultivates it, enjoys the fruits of his toil and after his death passes his rights in the land on to his children. In these settlements also there is the principle of Self Labour. No farmer may employ hired labour on his farm. No farmer receives more land than he can cultivate with the help of the members of his family. There is further the principle of co-operative marketing. No farmer may sell his produce independently

but each must market it through the central village co-operative which in turn markets its produce through the Palestine Co-operative Society. All families share in public expenditures.

No farmer can sell his farm unless the General Village Meeting approves the prospective purchaser's becoming a member. Care is thus taken that the new member fits into the community and accepts all communal responsibilities. All bigger agricultural machinery is owned by the village as a whole and there is joint purchase of all material required for the village.

The General Village Meeting of all members is the supreme body in all village affairs, economic, social and cultural; but it does not decide about the work to be done, which is left to the decision of the individual farmer.

The main difference between the Moshav and the Kwutza is that in the Moshav each farmer and his family have their own house and farm; there is no common Dining-Hall and Children's House in the Smallholders Settlement. Each farmer lives his private life with his family. Private property is allowed. The individual farmer is responsible for his farmstead and manages it according to his own judgment. The Smallholders' Settlement seems to me a most successful attempt to organize a village in such a way as to combine the independence of the individual family with the maximum degree of economic and social co-operation and equality.

Neither the Kwutza nor the Moshav must be confused with the state-controlled Kholkoz system in Russia. The settlements in Palestine are autonomous bodies which determine their activities on their own responsibility and independent of any governmental interference. These settlements are socialistic because their founders wanted them to be so, because they wanted to live a life of co-operation and sharing, because they wanted to be the pioneers of a better society.

Whatever our attitude to the political problem of Palestine may be, the achievements—economic as well as spiritual—of these Jewish agricultural settlements should be a model and a challenge to all of us who dream of a new and better India.

ANITA KASHYAP

THE VALUE OF METAPHYSICS

[We publish below the paper on this important subject which **Dr. Jehangir N. Chubb,** Professor of Logic at Elphinstone College, Bombay, read before the Twenty-Second Session of the Indian Philosophical Congress, held at Benares in December 1947. He makes a pertinent remark about the kind of philosophical education which our colleges impart. Under our own system of Government, which is now emerging, a reform in the Philosophy curricula of our universities and a ruturn to our old native evaluation of philosophy are due. We hope Professors like Dr. Chubb will work for this reform, so essential to the intellectual and moral welfare of our people. Without the aid of a living and vitalizing metaphysics our physical life and action will deaden public thought and public morals.—ED.]

"Reason was the helper, Reason is now the bar."—SRI AUROBINDO.

Metaphysics is a system of speculative judgments about a Reality that transcends our normal experience. That this is so and that there is a discrepancy between the ultimate truth and the truth of our experience is seen from the nature of metaphysical judgments. These are presuppositions, necessities of thought, of the nature of "must." Of Reality the metaphysician is constrained to say that it must have such and such a nature and not merely that it does. What is contained in experience simply is. It is self-revealing *(Swayam prakash)* and its existence does not need to be supported by argument. What must be (and not merely is) is not then revealed in given experience, but is postulated as the underlying presupposition of such experience. It is felt as something that ought to be but is not yet or is not yet realized to be. This consciousness of "must" and so all speculative thought is to my mind evidence of imperfect comprehension and necessarily points to a mode of realization in which the truth aimed at loses its postulational character and becomes actual and living in a direct awareness.

Metaphysics therefore is a form of faith and is not knowledge. It is or should be dynamic in character but not merely in the sense that it must overflow its own formal limits and organize a world in which all aspects of life, religious, moral, æsthetic and practical, are absorbed and transformed in the light of the ultimate principles revealed to thought. This is the highest value attached to thought in European Idealism, particularly the Idealism that owes its inspiration to Hegel, though such an estimate of thought's function and value would perhaps be repudiated by the medieval thinkers in Europe and certainly by the Mystics of all times and in all countries. Indian philosophy has never, except in the

unorthodox materialist schools, countenanced this exaggerated importance accorded to speculative thought but has regarded the intellect (by which it meant that in us which speculates and pieces together the fragments of our experience—the *buddhi*) as useful in pointing the way to an experience completely exceeding itself or as an instrument for translating in lower terms, for the benefit of the unillumined intellect, the structure of such experience. Indian Philosophy, at least in its origin and intention, has been dynamic not merely for action in the world organized by speculative thought—it has been that too—but for a supreme and direct realization of Truth of which our deepest speculative insight possesses but a vague image or a symbol. It is as though a sleeping person were to construct a dream symbol of the awakened consciousness, but to entertain the dream symbol is to possess a faith in, but not knowledge of, the state beyond dreaming. To the dreamer the waking state is what must be, but is not yet realized by him to be.

Thus there are two levels of faith, the one static and the other dynamic. Static faith is a mode of apprehension which may admit of indefinite expansion and overflow into the diverse channels of the mind's expression and activities, but remains static with reference to its basic structure and principles of organization. Its dynamism therefore is relative and internal to it; it can at best result in increase and modification of the substance of its experience but is incapable of bringing about a radical transformation of its character. Such faith is therefore inherently static. It contains movement held within a fixed point of resistance, a play of forces and possibilities within a determinate and rigid framework. Its movement too is only apparently free and spontaneous because it is unaware of its own background which conditions and moulds it into determinate shape.

There is, however, a faith which is dynamic in its very essence because it presses towards a total transformation of the very substance of its experience and the emergence of a new principle of integration or wholeness, a new mode of awareness in which Truth is perceived simply as what is and not as what must be. The lower or static faith accepts the basic principle of organization which belongs to the intellect and seeks to transform the materials of experience in the light of this principle. The higher or dynamic faith aims at the transformation of this very principle and therefore at a new integration of the totality of experience. There is, as Sri Aurobindo says, an intuition present and functioning in all things and at all levels of experience. But up to and in the intellect it functions as it were from behind a veil, a darkness or fundamental Nescience —*Avidya*. Static faith is the veiled action of this Intuition which is wholly unconscious of its background

of Nescience and which, because there is no suspicion of its conditioning, does not demand a radical change. In dynamic faith this background is suspected though not known and therefore there is our effort to break through it to recover the basic Intuition in its pure form and unimpeded function. There is not merely change in the substance of consciousness, leading to modification and expansion, but a transformation of the substance itself, not a process of becoming on the background of static being, but the emergence of a new level or dimension of being.[1]

I have said that Metaphysics speculates about a Reality which transcends the experience from which Metaphysics arises. But, though it transcends our experience, it is not wholly unrelated to such experience, for otherwise Metaphysics would have no base from which to operate and its elaborate construction, lacking the objective necessity of reason, would be dissolved into a purely subjective and contingent creation. Indeed Metaphysics has sometimes been dismissed as pure fabrication resting on no foundation of truth, but such a wholesale condemnation carries with it its own refutation. This is not for a reason that is usually regarded as final, *viz.*, that the assertion of the invalidity of Metaphysics is itself a piece of unconscious Metaphysics refusing to recognise its true character. This need not be so, for the judgment on Metaphysics may be pronounced from a level of experience which is metaphilosophical, and so not itself subject to the defects of speculative thought. The contradiction is more subtly concealed. It lies in the endeavour to communicate this judgment to one who is still at the level of Metaphysical thought. For a person who has not had a direct experience of the alleged worthlessness of Metaphysics cannot acknowledge or even entertain the truth of so radical a judgment passed on the constructions of his intellect. To call upon him to admit and so give intellectual assent to the judgment that makes out the instrument of his understanding to be wholly defective is like inviting a man to declare that he completely and at all times departs from truth. Such a declaration has no coherent basis and so would immediately cancel itself. The same is true of the judgement passed on the intellect. It cancels itself if addressed to the intellect, because it recognises in such communication a power and a capacity for comprehension in the intellect which is not wholly born of darkness and

[1] This is the same teaching as that which H. P. Blavatsky put forward in her *Voice of the Silence* (1889). Explaining the reference in the text to letting "the fiery power retire into the inmost chamber, the chamber of the Heart, and the abode of the World's Mother," she says: "The 'Power' and the 'World-Mother' are names given to *Kundalini*—one of the mystic 'Yogi powers.' It is *Buddhi* considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle, or casket of the Supreme Spirit ATMA). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create."—ED.

ignorance.

If Metaphysical studies, then, are to be encouraged in our system of education, the real value of Metaphysics must be clearly recognized. This will result not merely in correcting the exaggerated importance accorded to it in particular and to the intellect in general, but in transforming the system of education itself, the emphasis falling on the liberation of the mind from all conditioning and the possession of a dynamic faith in the realization of eternal values.

Philosophy in India has always been understood as a handmaid of Religion, by which was meant not the performance of rituals or the acceptance of a creed, but a positive experience of attunement with a secret divine will. But *Philosophy as taught in modern universities in India has fallen completely from that high ideal and has become just as much of an intellectual game as Philosophy in Western Universities.*

The association of Philosophy and Religion has been misunderstood by Western Scholars who write Histories of Philosophy. I shall not discuss the remarks made on Indian Philosophy by W. T. Stace in his *Critical History of Greek Philosophy*. They are cheap, ignorant and bordering on the inane. But less irresponsible thinkers are also seriously of the view that India has no Philosophy in the strict sense of the term. The reason they urge is that Philosophy is a search for Truth through the instrument of the intellect. Now the intellect must be autonomous, that is to say, free to develop along its own lines and accept only those conclusions at which it arrives by its own effort and not those which are dictated to it by a supposedly superior revelation of Truth. Thought in Indian Philosophy, according to them, is not autonomous but is tied to religious authority. It is free only to the extent that its ingenuity is allowed play in giving a systematic and persuasive form to a body of truths which are communicated to it by the *Shastras* and submissively received.

This criticism is based on a half-truth coupled with a fundamental misunderstanding. There is no doubt a tendency in Indian Philosophy, though I think not necessary to its spirit, to reject a view which does not have the sanction of the Shastras. It is felt that to refute a doctrine it is enough to point out that it is not in conformity with truth supra-rationally revealed. But, while acknowledging that this is a principle accepted by all philosophers of the so-called orthodox schools, it is not enough to rest here. We must ask what the value of this principle is and how it is applied in practice. In the first place, even when a thinker like Shankara rejects a doctrine because it is not in conformity with *Sruti* he does never in actual practice take this seemingly summary dismissal as final. The doctrine is also proved to be wrong by a set of arguments that acknowledge no authority save the cannons implied in

reasoning. Thus a provision is made for a full and free expression of thought unfettered by dogma.

Secondly, the revelations in the Shastras are not restricted to a single rigid formula or a narrow and clearly specified body of truths. They range over the entire field of spiritual experiences and so provide bases for the construction of thought systems which, taken by themselves, appear to stand in opposition to each other. I am of the opinion that the energy expended in the life-and-death polemical discussions between the different schools of thought was to a large extent, if not entirely, mis-spent. Each substantial spiritual experience is valid, though its validity cannot be established in terms of the criteria used by thought for discriminating the true from the false. Each experience transcending thought generates a logic of its own, so that the different logical systems are in their true nature incommensurable, because they are based on experiences which cannot be measured against each other precisely in terms of rational thought. To my mind, the defect shown in the development of Indian thought is not in the fact of its alliance with *Sruti* but in its not clearly recognizing the implications of this alliance and using philosophy as an instrument, not merely for inellectual training and clarity, but for the less justifiable purpose of dialectical confutation.

The misunderstanding on which rests the view that Indian thought is not philosophy in the strict sense is natural to those whose minds are caught in the limitations of the intellect. It is the belief that Indian Philosophy accepts *Sruti* as an act of faith or intellectual submissiveness to a superior authority and, in so assenting, claims to have knowledge of the ultimate Truth. If reference to *Sruti* was understood to be merely a method of obtaining knowledge which it was felt could not be obtained by the unaided efforts of the intellect, then the criticism would have some validity. But this is to overlook the fact that Philosophy in India was regarded as something that leads to a dynamic change through meditation, but is not itself —or not yet—knowledge. That is, in Indian Philosophy there is not only thought but the understanding or the effort to understand the significance of thought. It is not enough to say, as Western Rationalism [1] would say, that thought is the response to the instinct of curiosity or a sense of wonder, and imagine that one has understood its nature. *Thought is the result of the light of Truth impinging on the darkness of the Soul and creating in it a restlessness and a vague aspiration towards itself, which the mind, not being aware of the veil from behind which the light operates, immediately translates into a quest for speculative synthesis or coherence*, that being the test of the final form of

[1] I use this expression of the Platonic tradition which regards Reason as the divine element in man.

experience which is natural to its understanding. The specific problem raised by the intellect in response to this original impulse—the light impinging on the darkness—*i.e.*, the translation of it as an underived sense of curiosity or wonder, the desire to know for the sake of knowing (knowledge of course being conceived in terms of its own limitations), is not wrong. It is natural to the intellect and so is necessary as a first step. But it is clearly provisional and the mistake of Western Rationalism consists in taking it to be final.

This fixing of the problem in a rigid unalterable mould—which is what is implied in the statement that Philosophy begins in wonder—reveals a false precipitation of the mind and so leads to a corruption in its response, because it becomes a response not only to the light but also to the darkness. The intellectual statement of its problem and the terms of its solution imply an inevitable distortion but not a destruction of the light that impels the mind to move, forward. There is a distortion because the metaphysical problem, unlike a scientific problem, is a subtle projection of an inner conflict on the plane of seemingly disinterested ideas. It is not, as it is claimed to be, the expression of a passionless and detached theoretical interest. It is a practical problem of wanting and not wanting, of inner, confusion and lack of integration, which the mind, being unaware of it, translates into an objective theoretical problem. Or, to put it differently, the distortion is created because the original impulse is covered over and so is choked off by the mind's creations and resistances. Thought, therefore, which precipitates itself into speculative systems and pursues this action in ever-deepening grooves of its ideas, cannot understand its own significance, but takes itself for granted and, ascribing its movement to an innate sense of wonder, believes it has completely accounted for it. Its faith becomes static and so closes the door to its own eventual transformation.

The autonomy of thought in European Rationalism is therefore illusory. It exercises merely a crippled freedom, because it has cut itself off from its source and has ceased to be an instrument for the realization of a higher will and consciousness. To become fully aware of itself as an instrument for a change of consciousness, and so of itself, is its true function and significance. And if we understand this, that thought is but the veiled form of a higher consciousness, we shall see that the tables have been completely turned. It would now appear that in the proper sense of the word European philosophy (excluding medieval philosophy) is not philosophy at all but an intellectual game, a mere exercise in dialectic like abstract mathematics and, granting its effect of sharpening the mind, barren, lopsided and incapable of penetrating to the heart of Reality. Itself functioning in the abstract, it can

only achieve an abstract integration of our surface experiences. But to understand the inner significance of our experiences and so to bring out a radical transformation and integration in terms of a principle felt as descending from above or as emerging from behind the *Ajñāna* of our conditioning—in other words, to become alive to reality and not merely to describe it in terms of lifeless categories—this is a novel adventure, not of the speculative mind but of that which becomes aware of the provisional character of the thought problems and the thought processes and so tansforms the static into a living dynamic faith in realization. With reference to the conditioned thought this new process can be described as an *awakening* or a lifting of consciousness to a new dimension of itself.

How this awakening comes, how faith which is dynamic is turned into realization, will be discussed in another article.

J. N. CHUBB

JUSTICE RULES THE WORLD

The key position of the individual in the question of world peace was brought out by Sir Archibald Nye, Governor of Madras, in his address to the local Rotary Club on December 2nd on "The Last World War." He held preparedness for defence to be necessary since "you can only assume that war will not take place if you banish evil from the hearts of men." But he emphasised, according to *The Hindu* of December 3rd, that

> in the last analysis it was not the machinery alone that mattered. It was the men that handled the machinery....It was a question of national character. Upon the character of the nations the fate of the world depended ultimately.

That the young men (and women also, we may add) should be brought up on high moral principles and should be well disciplined is none the less important for being a truism. Sir Archibald's reminder also that world developments are not wholly shaped by present effort is salutary. However much greater the power of exertion than self-made destiny the latter cannot be omitted from the reckoning. Every Hindu will see a reference to the impersonal and inexorable law of Karma, or of cause and effect, in Sir Archibald's warning that "there was a Power above which was watching what was happening. Those countries which took note of this would perish."

The Governor of Madras also implied the working of this Law of Moral Retribution when unveiling the portrait of Gandhiji in the Legislative Council Chamber he said—

> People who think that we should avenge irrespective of justice are the forces of evil. It seems to me that it largely lies in the hands of Gandhiji and the doctrines which he has preached today whether this country will face its problems with tolerance and justice, or whether it will face it with meanness. Surely, there is no question as to which way we should go.

NEW BOOKS AND OLD

COMMUNISM VERSUS DEMOCRACY: THE NEXT STEP *

"The most insidious attack on the unity of mankind," says Professor Ginsberg, "comes from those who insist on the relativity of all moral ideas, and who deny the existence of universal principles binding on all men." That is true; and it is also unfortunately true that doctrines of moral relativism are, at the moment, gaining rather than losing ground. If one such doctrine, embodied in the behaviour of the powerful and highly organised nation of Germany, suffered material defeat in the last war, another such doctrine gained half the victory. The defeat of Nazism by an adventitious and unreal alliance between Democracy and Communism is symbolic of the moral confusion and perplexity of today. For democracy—of the Western sort—is based upon the acknowledgment of universal moral law, which enjoins that men shall be treated as ends and not as means, and therefore must be respected as persons capable of freedom and responsibility; whereas Communism declares that morality is merely derivative from economic organisation, and has no independent status.

The conflict between these two doctrines is profound, and irreconcilable. Moreover, since they have an immediate influence on the behaviour of the nations who profess them, it is hard indeed to believe, with any confidence, that the ideological conflict will not issue in physical conflict. For whereas the conception of universal moral law, which is quite fundamental to Western democracy, offers a basis for the peaceful resolution of conflicts of power, the conception of moral relativism, which is equally fundamental to Communism, offers no such basis. Democracy depends, indeed, on the peaceful resolution of conflicts: Communism insists that, at least in the one matter which, on Communist philosophy, underlies all social relations today—the conflict between Capitalism and Socialism—peaceful resolution is utterly impossible. This exclusion of the possibility of peaceful resolution of conflict is likely, in the not very long run, to precipitate the conflict itself.

Against the desperate urgency of this situation, the restrained optimism of Professor Ginsberg will strike the reader at times as a little remote. Yet, once we have grown accustomed to the subdued tone of his sociological idiom, we can detect the reality of his concern with the human predicament, and acknowledge the justice of his judgments. For he does not fall into the pit, as many sociologists do, of attempting a purely detached analysis of social process. He is aware that sociology itself becomes chimerical unless human history is regarded as a unity, and that this unity is conferred upon it by the effort of reason. In other words, the assumption of sociol-

* *Reason and Unreason in Society*. By MORRIS GINSBERG. (Longmans, Green and Co., Ltd., London. 15*s*.)

ogy is that reason is implicit in the process of history. That does not mean that, without conscious human effort, the social process will continue to manifest reason; but rather that, in order to make sense of history, we are compelled to regard it as a process-making for reason. But that is no guarantee of its future rationality. That depends on what men do to preserve the unity and rationality of social process. As Professor Ginsberg puts it:—

> The trends of sociological facts, so far as I can see, do not point with any certainty to a unitary principle which could enable us to pass from the partial and relatively external processes of unification, which have been occurring amidst much violence and conflict, to a deeper form of organic connections binding into a unity the whole of mankind. The unification hitherto achieved is in itself no guarantee of further and more intimate connections....In the long run the most important argument for the unity of mankind is not that unification has been proceeding and must continue, but that we can conceive of a good common to all mankind and therefore ought to work for it. The clarification of this conception and recognition of the obligation which it imposes upon us may well turn out to be an important and perhaps decisive factor in converting what is at present an abstract idea into a living reality.

That is to say that, in the last resort, the unity of mankind depends upon the moral will employed in the service of an ideal which is clearly conceived by the human reason as good. In another place Professor Ginsberg, discussing the question of moral Progress —which is intimately connected with Unity, since moral Progress cannot be rationally conceived except as an advance towards such Unity—says:—

> Further progress depends on whether we can formulate a coherent and comprehensive conception of a good common to mankind, whether we can acquire sufficient knowledge of the conditions which are necessary for its realization, and whether we can, in the light of such knowledge, generate a common or co-operative will with sufficient energy to bring these conditions into being.

This borders on truism; and the irreverent might say it hardly needed Sociology to tell us that. Nor would it be difficult to give the abstract phrases a more concrete content. Manifestly common goods for all mankind are Peace and Justice. The conditions necessary to realise them are not far to seek, since they are interdependent. They would be satisfied by the creation of a society of nations subject to Law, and whose members were restrained from breaking it. This is impossible except on the fundamental principle of democracy: that the minority must accept the majority decision.

These are crucial questions today. Perhaps it is an omen of good that they are appearing in their naked magnitude on the central scene of high politics. On the one hand the Russian use of the veto-power demonstrates the sheer impossibility of a world-society except on democratic principles: on the other, the tremendous demand now being made upon the U. S. A. by the democratic nations after the Paris Conference demonstrates that *democracy, in order to survive, is in immediate need of a revolutionary advance in international morality*—the acceptance by the wealthiest and most powerful member of the democratic confraternity of the duty of rendering aid, on a colossal scale, to the weaker members in time of peace.

Thus the large issue becomes startlingly plain. Communism offers mutual aid, at the price of a retrogression into violence: Democracy, eschewing violence, hesitates over the plunge into

mutual aid. The decision rests with the democracy of the U. S. A. Two radically opposed conceptions of human unity and moral progress are now confronting one another: one monolithic, and based on the denial of the freedom and rationality of man, the other based on the assumption of that freedom and rationality. And the effective decision between them will be taken by the "average man" of the United States.

That is a demonstration, at once homely and superhuman, of the central pertinence of the theme and title of Professor Ginsberg's book: *Reason and Unreason in Society*. They are, indeed, the great antagonists in the world of today. But the victory of Reason, which is the victory of Morality, can be won only by an effort of the human will, and an intuitive understanding that the moment has come when Reason demands what has hitherto been considered unreasonable: namely, Love.

J. MIDDLETON MURRY

Islam in the World. By DR. ZAKI ALI, (Muhammad Ashraf, Lahore, Rs. 8/-)

In recent years a number of books have been published dealing with the present position of Islam and its future, assessed with reference to its past history. This book is divided into two parts: the first describes the expansion and evolution of Islam from the time when it was first revealed up to modern times, and the second and more interesting part deals with the present awakening of Islam and its future. The first part does not claim to be original and is necessary to those who approach the subject for the first time. The book itself is intended for Europeans and other Non-Muslims. The second part, which also is largely historical, brings the account down to almost the end of 1946. It is divided into four chapters "The Present Awakening of Islam," "The Emancipation of Islam," "Islam and International Affairs" and "Islam in the World." These titles overlap and, indeed, there is no clear division of subject between the chapters. The account of the present activities in the Muslim world is comprehensive but superficial and there is no real attempt to assess the forces that are at work in the Islamic world. In particular the reorientation in Muslim theological thought and practice after the impact of the West, has not been appreciated, and the force which this impact has created is hardly referred to. Nevertheless, the book contains an interesting and readable account of the recent history in the Islamic countries of the Middle East and in India. The political developments in India are naturally described from the point of view of the Muslim League and the events described are probably too recent in history for their true significance to be fully assessed yet. The account of the Indonesian and Chinese Muslims is more sketchy; it is not easy to obtain accurate information of the happenings in those two countries. It is on the whole a readable and informative book, though undoubtedly written with the object of justifying the activities of the Islamic world.

SAIF F. B. TYABJI

Miracles. A preliminary Study. By C. S. LEWIS. (Geoffrey Bles, Ltd., London 10*s.* 6*d.*)

This book, in spite of its title and subtitle, is not primarily a philosophical treatise on miracles, but an attempt to vindicate the Christian's faith in the central miracles on which his theology depends—the Virgin Birth, the Incarnation and the Resurrection of Christ. The first half of the book consists of a defence of theism, since, obviously, the very possibility of miracles depends upon the existence of an overruling Power or Purpose which, having created the natural world, is perfectly capable, if It so desires, of causing strange anomalies in its behaviour. So far, probably, every theist would agree with the author, though many would add that, though doubtless miracles could happen, there is no sufficient evidence that they ever have happened, or that God, having created an orderly universe, has ever interfered with that order.

But when the author goes on to claim that this is precisely what has happened and that that happening is the one really significant event in the history of the world, many, probably most, readers will begin to find the thesis unacceptable and the argument unconvincing, largely because it leaves too many important things unaccounted for. For example, Dr. Lewis has no use for "religion" as such, but only for the Christian religion. In fact he confesses frankly that the chief obstacle to the acceptance of the Christian religion is neither the irreligion of the sceptic and the atheist nor the agnosticism of the scientist, but the religion of the many who believe in God and in the quest for spiritual realities, but who are unconvinced that the evidence is adequate for believing that at one moment (and at one moment only) in the history of the human race God broke through and established a miraculous relationship with His creatures.

Dr. Lewis is right; it is extremely unlikely that anyone who cares deeply about his own religion and finds it spiritually satisfying, will draw from this book the least incentive to change it in favour of Dr. Lewis' miracle-based Christianity.

The most powerful passage in the book is the last paragraph of Chapter XI, which embodies a genuine mystical experience and makes one feel that, if Dr. Lewis would turn from trying to prove the unprovable and the incredible and write only about what he knows from experience rather than from argument, he might make a very valuable contribution to the literature of universal mysticism.

MARGARET BARR

The Gift. By J. D. BERESFORD AND ESME WYNNE TYSON. (Hutchinson and Co. (Publishers), Ltd., London. 9*s.* 6*d.*)

This book, the last to which Mr. Beresford can put his name, bears some resemblance to *William Jordan, Junior,* a novel by the late J. C. Snaith, and one which the poet-mystic A.E. affirmed to be one of the few really mystical works written by an English novelist. This story deals with a young man named Luke Forman who, even in childhood, cannot endure the sight of a

hen having her neck wrung. Most people in his neighbourhood regard him as impossibly good. When one of the characters suggests that he would do well as a carpenter, we can see the parallel which the authors are drawing.

Not only does Luke suffer for his saintliness at school, but, when the Second German War comes and he objects to taking life, he is sent to an asylum. Here the psychiatrists have a grand time discussing his symptoms. The novel is, in a word, an account of what would probably happen to Jesus if he were to be born in our age.

To say that the novel has any distinction would be a falsehood: but it may please a large number of persons who feel that what the world most needs at present is more loving-kindness. In the West we can hardly say anything more odious than that "he is well-meaning" or that "he is harmless." Harmless! But to be harmless is one of the noble aims of the Buddhist, and there could hardly be a nobler. In this tale, therefore, the reader, if Western, may be irritated by Luke's likeness to Gandhiji, and the Eastern reader may be charmed to see that an Occidental can so well understand the "harmlessness" of the Eastern ideal.

I wonder whether the authors realised how many chapters begin with a name and then proceed to describe its owner. Technically, it is perhaps too simple a method of gaining interest.

CLIFFORD BAX

Rifts in the Veil: From Authority to Experience. By BARON ERIC PALMSTIERNA. (Andrew Dakers, Ltd., London. 5s.)

The able and honest writer of this valuable little book is Baron Erik Palmstierna, economist and diplomat, long the Swedish Minister at London. In his *Horizons of Immortality: A Quest for Reality*, reviewed in THE ARYAN PATH for January 1938, he was preoccupied with "Spirit" communications, to which he here but passingly refers. He is on more solid ground in this absorbing introspective study and gives here a definitely safer lead. He has amassed a wealth of testimony to the existence of the Reality behind the veil: the instinctive vague stirrings and yearnings of youth, dream experiences, the flash of intuition following long and fruitless effort that has illumined the path for so many scientists —Lord Rutherford, August Kekule and others—extra-sensory perception, conscience, the growing sense of an integral consciousness of which man's ordinary waking consciousness is only a small part, and, culminatingly, the experience of mystic oneness to which a veritable host have borne witness, attempting to express in different terms the inexpressible.

Baron Palmstierna has not attempted to differentiate between the psychic and the spiritual, but he brings together valuable quotations in which many individuals of many lands and faiths record experiences ranging from transcendent spiritual realisation to the merely super-sensory.

Rifts in the Veil may well inspire a few to take up in earnest the greatest of all quests, the endeavour to gain and to retain realisation of the Divine at the core of their consciousness.

E. M. H.

Man and Temple in Ancient Jewish Myth and Ritual. By RAPHAEL PATAI, PH. D., F.R.A.I. (Thomas Nelson and Sons, Ltd., London. 8*s.* 6*d.*)

This is a remarkably interesting study of Middle Eastern folklore, in which a new note is struck by the emphasis laid upon the social aspect of man's approach to the forces of nature, and particularly upon this relationship as reflected in ancient Jewish myth and ritual. The author's thesis is liberally supported by extracts from Talmudic and Midrashic literature, *i. e.*, writings commenced about the second century of the Christian Era and completed, as far as the Talmud is concerned, about the end of the fourth and fifth centuries respectively, though the Midrashim continued to be produced until a much later date, as in the case of Maimonides (A. D. 1135-1204). It is the contention of Dr. Patai that Talmudic and Midrashic literature "constitutes a veritable storehouse for the folklorist and cultural anthropologist" for the reason that the everyday life of the Jewish people, so much of which became recorded in their ancient literature, was permeated by popular traditions, customs, habits and usages, and that much of what had originally been folklore had become sanctified and inseparable from other items of religion "*of quite a different origin.*" (The italics are mine.)

The book is admirably documented throughout, and it is immediately apparent that support for the curious notions that will be met with by the reader is not forthcoming from the Torah itself—except as the result of the more illegitimate forms of exegesis—nor from the Mishnah or the Qabalah, which contained the basic oral traditions of Israel. That these peculiar ideas had existed for some centuries before the Christian Era is probably beyond dispute, but their origins are not to be found in the religious teachings of the Chosen People; rather are they evidence of the tendency, so often complained of in the past, "to go a-whoring after strange Gods." As to how the people, and more especially the Rabbis, contrived to reconcile these ideas with the written and oral Law of their fathers, is a question beyond the limits of space allowed me, but the reader may be referred to the work under review, p. 112, lines 1 to 9 for an epitome of the method. It is, however, Dr. Patai himself who, it seems to me, interprets the Messianic Mission in a manner that is totally at variance with the original Hebraic traditions.

E. J. LANGFORD GARSTIN

The Growth of Physical Science. By SIR JAMES JEANS. (Cambridge University Press, London. 12*s.* 6*d.*)

The scientist works in the present with knowledge of the developments due to his predecessors and an eye to future progress. Scientific discoveries are not often "chance" happenings. They are the result of months and often years of research and experiment; successful work in one field influencing the whole range of science.

But the layman who reads in his daily paper of some new wonder, it may be a so-called "miracle" drug, supersonic aircraft, or more deadly atom bomb, knows little or nothing of the past work leading up to the discovery, and still less of its future significance. He is unaware of the fact

that it was the pioneer work of men 25, 50 or 100 years ago that made today's achievements possible.

In *The Growth of Physical Science*, the proofs of which were revised before his death, the late Sir James Jeans aimed to show the main lines of the gradual advance of physical science from the earliest times to the present day, including astronomy and mathematics but omitting all side issues. The book is not for the expert but, as the author states in a short preface, "for readers who have no scientific knowledge or attainments."

Jeans wrote with a facile pen and was one of the few scientists capable of that extremely difficult task of making complicated things clear. He has been successful in this, his last book, which, although on different lines from most of his writings, nevertheless bears the imprint of his masterly touch.

The first seven chapters deal with the rise of science from the remote beginnings in those early civilizations of Babylonia, Egypt, Phœnicia and Greece. Then he shows the rise of the Greek school, and science in Alexandria up to the end of the Alexandrian school.

Science in the Dark Ages is followed by chapters on the birth of modern science, seventeenth-century science, and the two centuries after Newton. The eighth and last chapter deals with modern physics.

Jeans has painted so delightfully the short pen-pictures of scientists throughout the years that one cannot help wishing that it had been possible to include more and longer descriptions.

Limited by the fact that he wrote of the study of physics only and of its advance, one misses the names of many famous men who left their mark on the history of science in other fields. But, within its somewhat restricted range, this book is excellent for the general reader. The book is well indexed, but for one error; Charles Darwin was never knighted, although he deserved a far greater honour.

A. M. Low

Light Unto a Cell. By JAGAT NARAIN LAL, (Hind Kitabs, Bombay. Rs. 2/8)

Avoiding personalities in reviewing a book so intensely egocentric as this one by a political worker of Bihar is difficult if not impossible. It is a detailed and somewhat discursive record of a search for the Divine, a search considered by the writer to have been favoured by several years as a political prisoner. Of the last fifteen years he writes: "The spiritual wave that swept me up twice in the past has not reappeared in anything like its old intensity." He consoles himself with the reflection that complete realisation may extend into lives hereafter.

There can be no doubt of the genuineness of the writer's one-time urge to practise renunciation, to transcend personal limitations and to realise unity with the Divine and with all. The pity is that he seems to have been led into psychism by the misunderstood tradition of *bhakta*.

To the reviewer's mind, the publishers' assurance that the process followed by Shri Jagat Narain Lal "is most instructive to those who earnestly seek Light on the Mystic Way" is borne out by the record chiefly in the sense of showing what to avoid.

E. M. H.

The Poetry of the Brownings: An Anthology. Compiled by CLIFFORD BAX. (Frederick Muller, Ltd., London. 10*s.* 6*d.*)

The recent centenary of the marriage of Robert and Elizabeth Browning, though chiefly a romantic occasion, may have revived interest in their poetry. But few who at that time seized the opportunity to praise the husband's poetry had much to say of the wife's. Even the "Sonnets from the Portuguese" were valued less for themselves than as mementoes of a perfect love-story. Mrs. Browning is, indeed, little read today. But some of her verse is worth rereading and Mr. Clifford Bax has done well to combine in a single volume a small selection of her verse with a larger one of her husband's. The Brownings, he remarks, like most of the Victorian poets, seldom knew "when to leave off." Nevertheless he gives his highest praise to "Aurora Leigh," Mrs. Browning's longest poem. She herself considered it the most mature of her works and the one into which her highest convictions upon Life and Art had entered. Yet despite the sustained flow of feeling and intelligence which animates it, few modern readers, I think, will find either its content or its style interesting enough to swallow its ten thousand lines. But by reducing it to less than a thousand and providing brief summaries of the story as links between the passages chosen, Mr. Bax has revealed much of fine quality in it that may tempt others to search for more. Eleven sonnets, the "Song for the Ragged Schools" and the lyric "To Flush, My Dog" complete his selection from her verse. In his larger choice of her husband's poems Mr. Bax acts on the belief that "Browning mistook his genius" possibly through an excess of robust self-confidence in a prosperous and self-confident age. To him, all Browning's long poems are too loose and expansive. "He excelled," he writes, "in vivid lyrics much nearer to reality than most which had hitherto been written, and in brief semi-dramatic soliloquies." There is truth in such a view but it is too sweeping and, I suspect, reflects in some degree Mr. Bax's private preference for short poems. Certainly *The Ring and the Book* is as "organically vertebrate" a work as "Aurora Leigh" and to most readers far more imaginatively potent. But long poems would in any case have been out of place in this volume and Mr. Bax has made a representative choice of the shorter ones. His concluding "glance at Victorian literature" pleasantly rounds off a volume which, with his biographical notes and running commentary, distills the essence of its subjects.

HUGH I'A. FAUSSET

The Spirit of Chinese Philosophy. By FUNG YU-LAN, PH. D. Translated by E. R. HUGHES, M. A. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 15*s.*)

Although it runs to but little over 200 pages, this book covers so much ground that it is impossible to do justice to it in the space at my disposal. Moreover, the Chinese text is not yet available, so that one can only criticize the translator's version of what Dr. Fung has written, not the original itself. It may be regarded as supplementary to the same author's *History of Chinese Philosophy,* published ten years ago.

Since then, under the stress of war, he has been building up a new system of thought in a series of four books, of which this is the first to be translated.

The first of its ten chapters is devoted to Confucius and Mencius, who were chiefly concerned with practical questions of ethics and politics, but who, in the words of a Taoist commentator, were "unable to reach the sphere of abstraction and ferry over into the beyond." Then we come to Yang Chu, who preached enlightened egoism, and Mo Ti, the apostle of universal love. The treatment of Yang Chu is inadequate, and even unfair, in that passages from Chuang Tzu and others are quoted instead of his own sayings, a selection of which is still extant. The "dialecticians and logicians" are really what we should call Sophists, whose use of fallacious arguments may be seen in the proof of Kung-sun Lung's famous proposition, "a white horse is not a horse." The philosophy of Lao Tzu and Chuang Tzu is very ably discussed, but strangely enough no mention at all is made of Lieh Tzu, that master of anecdote and ironical humour, whose cosmogonical theory surpasses anything to be found elsewhere on the subject in Taoist literature.

In the remaining chapters Dr. Fung plunges more deeply into metaphysical speculation, where we cannot attempt to follow him. The "Yi Scripture Amplifications," or appendices to the classical *Book of Changes*, will strike most people as fantastic in the extreme, and the detailed examination of them might well have been omitted altogether. On the other hand, there are excellent appreciations of Chinese mysticism and of the Inner Light School of Buddhism, better known to us by its Japanese name of Zen. This leads to a discussion of the Neo-Confucianist philosophy, and an exposition of Dr. Fung's own new system of metaphysical thought alluded to above. Of this it may briefly be said that, while embodying the best traditions of previous philosophical writers, it also presents many original features of its own.

LIONEL GILES

Bṛhatsaṁhitā of Varāhamihira. In Two Volumes. Edited by Panditbhushana V. Subrahmanya Sastri and Vidwan M. R. Bhat. (Authors, 65, Third Cross-Road, Basavangudi, Bangalore. Rs. 12/8)

Pandit Subrahmanya Sastri, retired Assistant Secretary to the Government of Mysore, is a scholar of exemplary zeal, prodigious industry and high critical acumen, as vouched for by his critical editions of numerous other works on astrology,[1] excluding the present edition of the *Bṛhatsaṁhitā*, comprising no less than 1100 pages, which gives us not only the text of this great work of cultural and historical value but also its lucid English translation, critical notes and indices, of which the exhaustive English index of 214 pages is extremely useful to Indologists, as it is prepared with meticulous care and rigorous attention to details.

Varāhamihira (c. 550 A. D.) is included by Burgess among the scientific

[1] These works are:—*Brhajjataka, Jatakaparijata, Phaladipika, Sripati-paddhati, Uttara-Kalamrta, Satpancasika, Jataka-tatva, Jatakalamkara, Jataka-samgraha, Sanketanidhi,* besides (11) *Brhatsamhita* and (12) *Horasara,* with translation and notes, in preparation.

astronomers like Āryabhaṭa I (A. D. 499) and Lāṭadeva (A. D. 505) who preceded him and Brahmagupta (A. D. 628) and Lalla (A. D. 748) who followed him. He was not only a scientific astronomer but "an adherent of scientific principles in Astrology" as observed by our editors in their learned Introduction. So long as the riddle of human destiny remains unsolved, Astrology will continue to prosper. We may not consider it a "science" but even in the modern scientific world the benefit of the doubt is given to Astrology. The "auspicious occasions" for all our acts, private or public, are determined by Astrology even today. It is, therefore, no wonder that Varāhamihira deals with all subjects of human interest in their relation to Astrology. His treatise accordingly contains many important data pertaining not only to Astronomy but also to Geography, Architecture, Sculpture, Medicine, Psychology, Physiology, Physiognomy, Perfumery, Botany, Zoology, Prosody, Figures of Speech and other subjects. In short, it is a sort of encyclopædia of great cultural and historical value. As a datable sourcebook of Indian cultural and literary history in a nutshell it possesses great reference, value, like its predecessors, the *Arthaśāstra* of Kauṭilya, the *Kāmaśāstra* of Vâtsyāyana and the *Nāṭyāśāstra* of Bharata.

The *Bṛhatsaṁhitā* was translated into English by Dr. Kern and Chidambar Iyer but their translations are not available now. We must, therefore, congratulate the present translators, for publishing, in spite of the heavy cost of paper and printing, this scholarly edition of their translation, which makes up certain deficiencies in previous translations. The two volumes, nicely printed in readable type, are very reasonably priced.

P. K. GODE

Indo-Muslim Culture. By V. RAGHAVENDRA RAO. (Vichara Sahitya Ltd., Bangalore. Re. 1/8)

Mr. Rao is a teacher of History in the Maharaja's College, Mysore, and his study of Indo-Muslim Culture should have been comprehensive and synthetical. The title is misleading; and the reader will find in it little mention of Indo-Muslim Culture. There is a historical and hurried account of the origin, rise and spread of Islam. Of course India figures prominently in this study of the establishment of the Indian Islamic empire, but there is no effort to trace and delineate the influence of Islam on India. Mr. Rao is lost in historical details. There should have been intenser thinking, as a result he might have discovered and explained the achievement of synthesis in India of the two cultures. Such a study would have been immensely effective today. I would like him to read Dr. Tara Chand's *Influence of Islam on Hindu Culture.* He could have gone farther than Dr. Tara Chand and thus his study might have contributed towards the easing of the present situation of disappointment and frustration.

Mr. Rao thinks that Islam came to India as a political not as a religious force. He is liberal. I admit such a view would help us today but when one is attempting an honest representation of the past one has to be impartial and balanced. The truth will out and it will never harm.

B. S. MATHUR

The Cult of Ahimsa: A Jain View Point. By S. C. RAMPURIA, B. L. (Author, Hon. Secretary, Sri Jain Swetamber Terapanthi Mahasabha, 201, Harrison Road, Calcutta.)

At the present time in India there is great conflict of thought in the public mind about the practicability and efficacy of the doctrine of Non-Violence and Truth in human affairs. The title of this small book is likely to arouse interest particularly when it is described as the exposition of a known religious sect wedded to "Ahimsa." Many will want to learn more about the teaching with a view to its adoption, if possible, to modern conditions. The author's intention, apparently, is to interprete "Ahimsa" (non-violence) as preached by Jainism. The book is a mere collection of disconnected statements of the Jain Saint Lord Mahavira and others, some of which are well-known and self-explanatory, while others accord so ill with these that there is hardly any continuous flow of thought or of convincing and logical argument. The book is, therefore, nothing like an impressive treatise.

The author's interpretation of the Jain teaching, would lead one to presume that the Jain conception of society was merely of one of Saints and Monks, who would cut off all ties with family and home, give up all worldly possessions, lead a wandering life, and obtain the essentials of bare existence by innocent begging. For those who thus renounce the world, "Ahimsa is no longer an impracticable religion." The following are some of the rules of conduct for them. "Sexual intercourse is an act of 'Himsa.' If a mouse is being attacked by a cat, the religion of a votary of Ahimsa is to remain indifferent; he has no right to save one at the cost of another. When a person is distributing grain among famine-stricken people, the votary of Ahimsa should keep himself silent to avoid the sin of committing 'Himsa' of 'non-moving things.'"

But what of the common man of the world, the "householder"? For a householder," from whom these Monks are expected to beg, altogether a different code of conduct, "Ahimsa of a restricted scope," "according to his capacity" or "as far as possible" is prescribed. "One who cannot avoid falsehood completely should at least avoid gross falsehood."

The mere reiteration a hundred times that "Ahimsa is a supreme virtue," and the mere assertion that Jainism lays great emphasis on avoidance of all kinds of "Himsa" by thought, word, and deed, that "Ahimsa is capable of being made a universal religion by its intrinsic merit," that "It is the weapon of the bravest," that "The miracle of making 'Ahimsa' a mass religion is capable of being achieved even today provided those who have faith in it, endeavour unceasingly to infuse the same in others," and that "It is practicable for all," would hardly convince one of the efficacy of "Ahimsa" in all human affairs. The author has failed to show "Ahimsa" as an active force in day-to-day conduct; Ahimsa "as far as possible" or "according to one's capacity" will hardly change existing conditions.

It is possible to cast old, abiding truths into a new mould, but if the old teachings on Ahimsa" are to serve a useful purpose, they must be so powerfully put as to rid even an obstinate sceptic of his scepticism, and to infuse into him a new spirit, capable of making him bravely fight the evil forces by means of "Ahimsa" or soul-force. Such attempts alone can be admired as worthy additions to the literature on the subject.

N. B. PARULEKAR

THE INDIAN INSTITUTE OF CULTURE

REFLECTIONS ON THE RENAISSANCE AND INDIAN AWAKENING

[We are publishing below, in somewhat curtailed form, the stimulating public lecture delivered at the Indian Institute of Culture in Basvangudi, Bangalore, on November 13th, by Rajasevaprasakta Shri Navaratna Rama Rao, B. A., B. L., former Director of Industries and Commerce in Mysore State. The title of his lecture was "John Webster: The Elizabethan Dramatist;" but because his comments on the Renaissance in relation to the present Indian awakening and opportunity will be of special interest to our readers, we have chosen those particularly for publication here under the title: "Reflections on the Renaissance."

We reported some of the activities of the Institute in our November issue. Other recent activities of the Institute in pursuance of its aim of broadening the cultural outlook and deepening the sympathies of the Indian public have been the presentation before the Discussion Group by Prof. P. N. Chari of *Religion and Society* by S. Radhakrishnan; by Dr. Eleanor Hough PH. D., of *Edward Bellamy* by Arthur Morgan; and by Prof. K. Anantharamiah, M. A., of *The Poetic Image* by C. Day Lewis. And lectures by Shri M. A. Venkata Rao on "Wordsworth's *Philosophy of Man and Nature*"; by Prof T. N. Srikantiah on "Kalidasa's *Sakuntala*"; Dr. Malcolm Pitt D.D. on "Westerners' Debt to Indian Culture"; and By Dr. Eleanor M. Hough, M. A., PH. D., on "The Negro Problem in America."—ED.]

The Elizabethan drama was always a favourite haunt of mine, and Webster a well-loved figure. Yet, when I ventured there again not so long ago the voice of that period sounded in my ears with a new and insistent solemnity as of an essential present interest. I felt that the European Renaissance of those days had a message and warning to us, here and now.

An abstract talk on the Renaissance would be ambitious beyond my ability. So I thought I would talk to you about a great figure in Renaissance literature —not Shakespeare, of course, as you already know him well—but one who was of the same group, and who was equally full of the vigorous and untamed life of the age. It would therefore be more precise to say that I shall talk to you now not only about Webster, but also about other things which occur to me in the course of a study of Webster, and which seem atleast as important, and more immediately interesting than a critical estimate of the dramatist. It has always seemed to me that a study of the past —whether social or literary—is never so fruitful as when it is made with the present in view.

John Webster was a contemporary

of Shakespeare, Chapman, Ben Jonson, Beaumont and Fletcher, Dekke and other immortals whose names illumine and illustrate the glorious outburst of national life in the period which it is customary, somewhat inexactly, to term "Elizabethan." This efflorescence was the result of the impact of the Renaissance on the latent vigour and potentialities of the British nation. Britain was the last country to be affected by the Renaissance. While Italy, France and Spain had already dazzled Europe with the splendours of their literary achievement, England had not—in fact, not till 1579 when Spencer's *Shepherd's Calendar* was entered at Stationers' Hall—done anything to suggest that she had been quickened with the new life. In England it was still an age of experiments of doubtful success in prose and verse, dull prose laboriously aping classical models, and inharmonious verse by singers without voice or inspiration.

It has been said that the attempt of Pope Pious V to excommunicate Elizabeth, or to out-caste her as we would say, roused all the dormant life and combativeness of the English nation, and woke it to a fervour of defiant exaltation which made it an admirable field for the seeds of Renaissance culture. Then followed the most vivid and exciting time in the whole history of English letters—a time murmurous and rustling with new birth and growth and the manifold manifestation of a new life. It is, perhaps, too facile a generalisation to see in the literary production of an age a reflection of its political greatness—but there is no doubt that the literature of this magnificient period had a pride of mien and a high intrepidity of purpose identical with those that humbled the pride of the Armada and made English seamen the undisputed aristocrats of the ocean. With the sudden consciousness of national dignity and might, there came a noble determination to do well whatever was for England's glory, were it in letters, or in war, or in any other field of endeavour.

But what is Renaissance? It is the liberation from bondage, so to speak, of all that is best and strongest in the human spirit, and it means rebirth. The European Renaissance was signalised by the revival of arts and letters and the resurgence of pent-up national life, and it marked the transition from the Middle Ages to modern times. There are phases in the evolution of man when the vital energy in a race or a nation gets crusted over with the accidental results of history such as foreign domination, feudalism, the caste system superstition. If the vitality is strong, it bursts through the crust, and the nation rises as from sleep, full of renewed youth and vigour, and fired with a spirit of adventure which dares and achieves greatly. The race reborn reaches back a hand through time to catch up all that is noblest in its inheritance, and out into the future to realise its released potentialities.

Though one particular period of transition—that from the Middle Ages to modern times—is conventionally known as the Renaissance, just as one particular transformation of faith is called the Reformation, both Renaissance and Reformation are recurring phenomena in human evolution. The Roman withdrawal from Britain, the advent of Christianity the revolt of the Barons, the overthrow of "Kingship by the grace of God," *were* periods of

Renaissance or Reformation. In Europe the shattering of outworn shells like feudalism and the overthrow of the domination of the Church—the bursting of the shackles which had held thought in thrall to dogma and superstition—were Renaissance. In India, the coming of the Buddha must have been the crown of a great Renaissance, as also the advent of Shankaracharya and the other teachers who broke the thick husks of blind ceremonial and restored the pristine purity of Vedantism, which is our heritage.

We are now undoubtedly passing through the pride and the pain of a rebirth. This age marked by the withdrawal of the British; the rich resurgence of national life and strength which has not only won us our independence, but through it is growing to greater affluence; the love for our land shown in reverence for her past, consecration to her present, and faith in her future; the almost painful rapture of a new heaven and a new earth, in which caste differences and untouchability are becoming outworn myths and all Indians are one, both here and hereafter—this age of which the Buddha is Gandhiji, and the apostles are our leaders in politics, thought and letters—who can doubt that this is a glorious Renaissance?

What are we going to do to deserve the good fortune of being alive at a time when every song has an inspiring note? We must remember that Renaissance is a passing phase—and its value to us is dependent on the way in which we utilise the glorious impulse and ability which it brings us. It can create immortal literature, bring great political achievements, mighty conquests over nature and epochal increase of human happiness, if the opportunities are wisely husbanded and used after a plan and an ideal. In this the world and the future will be our judges, for this great impulse is ours in trust for them. India and Asia have a great responsibility.

Says Bertrand Russell—it seems not unlikely that civilisation, if it survives, will have greater diversity than it has had since the Renaissance. There is an imperialism of culture which is harder to overcome than the imperialism of power. Culture has for us now a West-European flavour. I think that, to feel at home in the world after the present war, we shall have to admit Asia to equality with us, not only politically, but also culturally. What changes this will bring about I do not know, but they will be profound and of the greatest importance.

Emancipation from inhibition and authority has in the past led to the growth of individualism even to the point of anarchy. That is a danger we should guard against. Discipline—intellectual, moral and political—are absolutely necessary to our social integrity. History shows that the richness of a Renaissance can also run to riot and disillusionment, and leave the world poorer and bitterer. That is what has happened in some countries—notably Italy. In England, if it produced the outburst of glorious joy which finds a voice in some Elizabethan literature, it also produced the sad-eyed and cynical bitterness of the later poetry of that period, and of which the plays of Webster are a notable example.

John Webster is one of the strangest figures in English literature. All we know and need to know of him is that he was born in the latter part of the

sixteenth century and died sometime before the end of the seventeenth. He wrote a good deal as a literary hack and also in collaboration with others, but all his work is—with two amazing exceptions—quite ordinary and undistinguished. The exceptions are the tragedies, *The White Devil* and *The Duchess of Malfi*. Both plays were written in a compass of two or three years round about 1612 and judging from them, for these two or three years he was a great genius, while during the rest of his possibly long life he was, if not obscure, at any rate a common place playwright.

Of these plays Hazlitt pronounced that on the whole they came the nearest to Shakespeare of anything we have on record, and that Webster's mind appeared to have been cast more in the mould of Shakespeare than that of any of his contemporaries. To Lamb and Swinburne he seemed, at his best, almost Shakespeare's equal in tragic intensity, insight and power of revealing expression, certainly the rival of Marlowe and Ben Jonson for the place of honour next to Shakespeare himself. Yet, in his own day he won no special prominence; the next century almost completely forgot him; and he owes his restoration to the just appreciation of Lamb and Hazlitt. William Archer, indeed, writes sneeringly of his "ramshackle looseness of structure and barbarous violence of effect; hideous cacophonies, neither verse nor prose. Poor Webster!" To William Archer, with his fastidious prudery, it seemed unfair that Elizabethan dramatists should not only indulge in, but get praised for, such violations of drawing-room manners. "Poor Webster" indeed! Poor Archer, rather—for if he is right Lamb, Hazlitt, Swinburne and Rupert Brooke are wrong, and any reader of Webster would rather be wrong with them than right with Archer!

The scene of the two plays is later Renaissance Italy, and I gather from my reading that the social life depicted in them is neither exaggeration nor caricature. Arrogance, tyranny of the strong over the weak, a giddy pursuit of pleasure, and an entire absence of scruple seem to have characterised the Italian upper classes. The plots of these two plays, two of the greatest tragedies in English literature, were taken from life, and Webster rather enlarged and revealed than altered the main traits found in the characters.

Of the two plays, I personally prefer *The Duchess of Malfi*, a preference which was entertained by Rupert Brooke. To Hazlitt, *The Duchess of Malfi* was not quite so spirited or effectual as the other, though it was distinguished by the same beauties and clad with the same terrors.

In *The Duchess of Malfi*, the heroine is a gracious figure, with both tenderness and nobility, and the dignity with which she meets her death is one of the great things in literature. We well may say of her with her maid Cariola:

> Whether the spirit of greatness or of woman
> Reign most in her, we know not,
> I owe her much of pity.

I agree with the great critics that the blinding revelation of some intense state of mind is Webster's special gift. Tragic intensity of conception and wonderful insight into the workings of the tortured heart, are also his characteristics. Here and there, he has tender touches, both of thought

and language, which indicate the all-round master. Humour he has none, his dominant qualities are force, bitterness and love of the macabre.

His plays have an atmosphere of gloomy inevitableness like that of an imminent thunder storm, and events rush on inexorably to the final catastrophe. His style, though rugged and generally wanting in the magic of poetry which one finds in Shakespeare, is powerful, graphic and occasionally incandescent with some God-given flash of phrase, which lights up a tragic situation in all its pity and its terror.

It is certain that Webster took literature seriously as a business and made unhesitating use of all usable material that he met. He borrowed and plagiarised with great audacity. It is almost certain that he kept a commonplace book beside him, and lifted straight out of it into his work. Possibly the modern horror of imitation and worship of originality are exaggerated; in any case we should find it easy to forgive Webster when we see how greatly he improved whatever he took. His chief sources were Montaigne and Sidney. Montaigne's prose becomes poetry at Webster's touch, and the ineptitudes of Sidney become tragic. For Webster had the *Sanjivini* touch—which gave life to what he handled—and that if you please, is genius!

NAVARATNA RAMA RAO

The objects of the Sino-Indian Cultural Society—"To investigate the learning of India and China, to help in the interchange of their cultures, to cultivate friendship between their peoples, and lastly to work for universal peace and human fraternity"—are easy of attainment compared with the task of drawing together nations with less similar ideologies. India and China have been friends time out of mind. The contact had been interrupted but the old ties had only to reassert themselves when cultural communication was reopened, as Shri Kshitimohan Sen well brings out in his "Meeting of Brothers: With Gurudeva in China" in the sumptuous first issue of the Society's *Sino-Indian Journal.*

This half-yearly *Journal* is a notable addition to the achievements of the Sino-Indian Cultural Society, which had already to its credit bulletins, pamphlets and books in the Sino-Indian cultural field, and reflects credit on its Editor, Prof. Tan Yun-Shan of the Cheena Bhavana at Santiniketan. Appropriately, as this journal will naturally have more Indian than Chinese readers, most of the articles in this first number deal more with China than with India, but they bring out the bonds between the two and that they both have much to teach the world.

In addition to the numerous interesting and inspiring articles, in one of which, for instance, "A Spiritual Alliance," Mrs. Irene R. Ray brings out strikingly the affinities of Lao Tse and his *Tao* with Indian spiritual thought, there are published several appreciative and sympathetic messages from Indian and Chinese leaders. Sir Mirza Ismail concludes:—

> ...in our mad pursuit of material ends, we have forgotten the true meaning of life. The restless urge of the spirit to seek for truth has been smothered by the peremptory demands of our physical existence in a mechanised age. Let me hope that your Journal will help rekindle the spirit of the past, re-establish old contacts and bind the two most ancient civilisations in new ties of affection and regard.

ENDS AND SAYINGS

" _____ ends of verse
And sayings of philosophers."
HUDIBRAS

With this number THE ARYAN PATH commences a new volume. For eighteen years regularly and punctually every month it has made its appearance to serve the race-mind through an endeavour to elevate the minds of its readers. Not only have time and energy been spent without stint and without any desire for reward, but literally thousands of rupees have been spent to keep it moving in a healthy and vigorous condition. That it has gained many friends is one of our recompenses. The War hindered us and deprived us of many subscribers on the continent of Europe not all of whom have we been able to bring back to our list. But the number of our subscribers has steadily increased.

THE ARYAN PATH is serving India in a very special manner. It brings to our countrymen moral and intellectual light from different parts of the world and carries the spiritual light of India to the four quarters of the globe. It has remained true to its original programme; it has welcomed to its forum writers of different schools of thought and has presented without fear or favour differing points of view on many subjects. While doing this it has remained loyal and true to its source of inspiration—the Theosophy of H. P. Blavatsky, of William Quan Judge and of Robert Crosbie. It has never tried to proselytise but has not hesitated to present its own points of view. Through its review department the ARYAN PATH has month by month drawn the attention of its readers to the best publications of East and West alike.

With this issue it comes out in a new garb—modern in appearance but reminiscent of ancient ideas. The Path of Nobility continues to stretch forward; it is being built by soul-culture which alone can cause the slow emergence of One World, One Humanity. THE ARYAN PATH is the friend of all movements which tend to elevate the mind of the race and to bring nearer the realization of Universal Brotherhood.

It is also the organ of the Indian Institute of Culture which is slowly emerging at Bangalore and whose aims and ideals are the same as those of THE ARYAN PATH.

From our readers we need the support and the encouragement which come from genuine appreciation and frank criticism. From our contributors we request fresh nourishment and ask them to look upon our readers as their guests and say to both these groups—THE ARYAN PATH is your magazine, help it to serve and benefit all. From our colleagues in the world of journalism we need moral support and a little more recognition of our efforts. These will enable a wider public to know of our labour of love.

Born and bred by a spirit of sacrifice, nursed by Indians and Britons, Europeans and Americans it goes forward fulfilling its great mission in humility but with confidence. May the Eye of

the Seer fall on it, the Hand of the Sage give it protection.

In these days of narrowing sympathies and deepening mutual distrust, Sir Mirza Ismail's review of "Indo-Pakistan Relations" in *The Hindu* of 26th November is both a warning tocsin and a clarion call for a return to sanity. He holds the mirror to his countrymen :—

> When public affairs and service morality in our country have sunk as low as they have, it ill befits us to pose at International Conferences as the apostles of high morality. When we have become so completely intolerant, how can we, with any conscience, pose as the apostles of tolerance. How can we pose as the apostles of unity when we are the most disrupted of peoples ?

That in these respects modern Indians are sinning against light only aggravates the offence and deepens the hypocrisy. Sir Mirza makes it plain that unless men of honour and ability are consistently preferred for office, even in subordinate positions, the greatest efficiency and considerateness in dealing with the refugee problem, for example, will not be possible. The repatriation of the refugees, so necessary to each Dominion's economic and social welfare and to the breaking of the dominance of "the fatal idea of the community State" is moreover possible only by co-operative effort to eradicate communal strife and to restore normality.

Such fruitful and peaceful co-operation can hardly be expected to arise in the present din of mutual recrimination and rebuke. Sir Mirza does well to deplore the "new world records in word output" which leaders on both sides must have created in the past few months. If a muddy pool is left quiet, the sediment will settle to the bottom, leaving the water clear. As long as it is stirred so long the water will be muddy and unfit for use.

Our own conviction that the partition recently effected between the Dominions of India and of Pakistan is only a surface crack which need not, should not, be deepened and can some day be closed finds apparent support from Sir Mirza Ismail in his closing paragraph. He writes :—

> Every genuine patriot will still owe his paramount loyalty to India in the old, wider sense. Moreover far-seeing loyalty to the narrower India or to Pakistan will lead to the realisation that the interests of the people require this wider loyalty. But we need a profound psychological change, away from sectional ways of thought and effort.

This courageous pronouncement by one of India's most constructive and sagacious statesmen will doubtless offend championists on both sides of the partition line but it will be deeply gratifying to many as it is to us, who recognise in every day of Sir Mirza's well-earned respite from the cares of office an added loss to India.

Unbecoming conduct and provocative talk are to be found in both the Dominions. One aspect of this in India proper is to be seen in the behaviour of a section of Hindus whose creedal fanaticism is strong and growing. It is both anti-social and irreligious. Mirabehn speaks of "the intoxicated orthodox Hindu mind" in the columns of *Harijan* (30th November 1947) and adds :—

> But my heart and mind refuse to accept this repulsive picture as inevitable....A fanatical group of people have become poisoned by the very thing they detest. It is no remedy for an evil to try and outdo it in its

own line. The public must call a halt and think for themselves what is happening to them. Under the influence of fanatical propaganda they are blindly reviling the great leaders who brought them out of the Slough of Despond on to the dizzy heights of Freedom. If they heed not those men today, they will slip over the precipice into the dark abyss.

The cry of "India for the Hindus" is a sin against Aryavarta and those who raise it are neither true Aryas or true Hindus.

Shri J. C. Kumarappa is fighting a glorious fight week after week in *Harijan* as well as in the monthly which he edits, *Gram Udyog Patrika*. He is an expert economist, well trained in the arts of Threadneedle Street and he is staunch in exposing the fallacies of bankers and capitalists as well as pseudo and materialistic socialists and communists. In *Harijan* for 30th November he writes:—

India stands at the threshold of a new era. Shall we learn from the plagues of Egypt, the evils of serving Mammon, forsaking the higher things of life? What shall our future be? Let the experience of Europe teach us that there is no salvation in production for production's sake, in heaping up material goods. Peace and goodwill among men are far more important. Will India give the lead and point the way of self-sufficiency as the high road to freedom from want and oppression?

The Society of Friends is planning to hold a full-fledged World Pacifist Meeting at Santiniketan in January 1949. The idea, say the sponsors, is to give an opportunity to men and women from various lands who have dedicated their lives to the way of peace and to the learning of the methods by which aggressive force can be met and overcome without resort to greater force but by spiritual and moral force alone, to meet together in intimate fellowship.

As a preliminary and paving-ground to this Meeting, however, an All-India Pacifist Conference is being convened this month from January 17 to January 19 at the Friends Rural Centre in Rasulia, Hoshangabad, C. P. The agenda drawn up for the Conference includes discussions on such vital subjects as "The Pacifist Way in dealing with the present disturbances in the Country and attendant problems," "An Economic Programme for India based on Pacifist Ideals," and "Pacifism and World Order." A number of peace workers in the country are expected to attend and participate in these discussions, so that they may strengthen one another and "fortify all people of good-will for a more effective demonstration to the world that there is a mightier force than atomic or other violent power." All lovers of peace will extend, we are sure, their good wishes for the success of this commendable project "to mobilise the powers of the Spirit of man, directed by the Spirit of God."

Dr. B. C. Roy drew his own portrait when he defined a medical man as a

social worker who would be ready to co-operate in team work and be in close touch with people in a disinterested fashion. He would be a friend and leader who would take all measures for the prevention of diseases and become therapeutic when prevention broke down. Such a man could make the people healthier and happier.

Dr. Roy was appealing to his colleagues when he presided over the Eighth Bengal Provincial Medical Conference at Calcutta in the first week of December. He gave some telling figures of

expenditure on health in the United Kingdom and in the U.S.A. and stated that "India could not reach that standard now."

It is India's misfortune to lag behind the world's good records in various fields of human reform; she tries to copy what was best in Europe or America a decade or more ago. If India copies plans and institutions which though flourishing are being found wanting by the progressive Occident, she will always lag behind. For our new industries, it is reported, old type machinery is being bought and in spheres of health and hygiene the discarded is likely to be adopted as something up-to-date.

Dr. Roy said that our national health was a gilt-edged security investment but ways to healthy living yet remain to be adequately shown. "Insurance against sickness as in western countries" is not creating health; it is taking for granted that illness is inevitable, and it is, but not in the sense people generally take it to be. 'Child and Maternity welfare work" is good and necessary but what about its causal aspect—knowledge of and about motherhood.

Gandhiji has repeatedly pointed to the necessity of right living as healthy living. While all cannot but appreciate the excellent work done by medical research none should be blind—and many are—to the evils of trade in drugs and in patent medicines. Before India follows the many illness-creating practices and devices of the medical profession its attention ought to be drawn to these ills e.g. as done by Dr. Josephson in our last number. We may also take this opportunity to draw pertinent attention to a remarkable experiment and its findings published in *The Peckham Experiment—a Study of the Living Structure of Society* by Innes H. Pearse and Lucy H. Crocker. This was in 1943. A small volume has been recently published which narrates and comments on this experiment under the title *Health the Unknown* by John Comerford. It gives a definition of the Experiment—"Studying the nature of health and the means of producing and maintaining it." It charges the specialists with "not studying health; they are studying the causes and the effects of unhealth" and states that

> *absence* of ill health is assumed to be equivalent to *presence* of health. But this is as absurd as it would be to say that Life consists in not being dead.

We agree with Dr. B. C. Roy on the great value of health and we hope that he will lead his colleagues of the profession from the sphere of illness to that of Health.

Constructive suggestions were made by Shrimati Hansa Mehta, in presiding on November 23rd over the second day of the Health, Maternity and Child-Welfare Conference held under the auspices of the Bombay Branch of the All India Women's Conference. She appealed for the giving up of both the custom of child marriage and the unhealthy practice of wearing "Purdah." Not only the group of girls under fourteen, protected to some extent only by the Sarda Act, but also those only a little above that age are too immature physically for safe child-bearing, and mentally and psychologically, for the optimum discharge of the responsibilities that come with motherhood. The charge-sheet against the custom of women's wearing "purdah" could be made much longer than the single

ground of health, but on that score alone common humanity dictates the full emancipation of Indian womanhood from this survival of conditions which we may hope are of the past.

We deplore, however, the unanimous passage by the Conference of a resolution favouring birth prevention clinics in every Maternity Hospital. However effective artificial contraceptive methods may be, and however undeniably necessary the limitation of families for physical and economic well-being, we agree with Gandhiji that the only birth control consonant with human dignity and morally permissible is self-control. The economic position of the masses must be bettered, but artificial birth control is not the way. The cost to human character would be too high.

The acceptance of this resolution as well as of such practices as vaccination, blood transfusion etc., which Congress ministers not only tolerate but encourage should raise the querry in our minds: are ideals held up by Gandhiji, and instructions imparted and explanations given by him, of so little value and significance that they are not given any sincere and serious thought ?

The Second South Indian Provincial Conference of the Indian Medical Association, which opened at Coimbatore on October 17th, was remarkable, and hopeful, for some of the unorthodox suggestions made. Dr. C. S. Ramaswami Aiyar proposed the combination of the Allopathic and Ayurvedic systems. Admirable, if only the best in each is to be retained in the synthesis; a sad mistake if it is proposed to graft Allopathy's immunology fetish, with all its concomitant evils, upon the sound tree of indigenous medicine.

Especially interesting was what Sir C. V. Raman, said, in opening the Conference, about the subject-matter of medical science. Should it be called " this piece of earth that we call human body " or " this manifestation of the Divine Spirit, this manifestation of the noblest ideals that is enshrined in this human body " ? He answered his own question when he said the human body was " not a mere machine, it was a complex mechanism controlled by the spirit and the mind. " The whole thing had to be tuned up and kept running. *The Hindu* further reports :—

> The human body was one of the most amazing pieces of machinery which Nature created. The human eye was one of the most amazing things. A lot of work had been done on the sensitivity of the human eye. They had in their human body a great many other powers of perception. which so far had defied scientific research. They offered even today a practically virgin field of inquiry.

Sir C. V. Raman's reminder to his audience, members of the profession well known for its rigid orthodoxy and resistance to salutary change, that " the very last thing they could have in the field of science was authoritarianism " was timely.